

### The third Dialogue called

Theo. Wee make well so doe.

Tobie. Seyer we haue sufficiently and  
largely talked, of the old and newe Geneza-  
rians; tell vs if thou haue any more to saie,  
touching the possessed, of whom thou madest  
mention before.

Theophrast. I haue muche more to  
saie; but we will leave of that  
till an other tyme.

and doin the **FINIS.**

332

X-50415

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332

X-50415

THE  
SECOND PART  
OF THE DEMO-  
NIACKE VVORLDE,  
or worlde possessed  
with Diuels, contei-  
ning three Dia-  
logues:

1. Of Familiar Diuels.
2. Of Lunaticke Diuels.
3. Of the coniuring of Diuels.

Translated out of French into En-  
glish by T. S. Gentleman.

Thomas Stocker  
 Imprinted at Lon-  
don for John Perin, and are  
to bee sold in Paules Church-  
yard, at the signe of the Angel.

1583.

ПИТ  
ТАДОИОЗА  
ОН  
ОЧНЯ  
НИЧЕ ВУОКДЕ  
БЛЮБНОУ ОУ  
ДИДИЧ  
МЕДИЧ  
ИССЕ

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To the right worship-  
ful Sir John Higham, Knight, increase  
of al heauenly and Spirituall giftes, to the  
aduaancing of the glorie of God, and the  
benefiting of his Church: together, in-  
crease of true worldly Worshipp  
here in this life, and in the  
world to come, perfect  
blisse and felicitie  
for ever.

Auing once purposed  
with my selfe (Right  
Worshipfull) to haue  
put into our Englishe  
tongue, certeine French  
Dialogues of M. Peter Viret his set-  
ting forth, a man known to the world,  
to haue bin in his time singularly wel  
learned, & very godly, and such a one,  
as hath published many other books,  
to the glory of God and benefit of his  
Church to all posterity to come: and  
being preuented of three of them, by

## *The Epistle*

reason they were gotten into their English liuery, before such time as I tooke them in hand: I was therfore eftsoones driuen to bee contented, with the finishing of these last three: the Dialogues are sixe in number, & by mine author intituled by a generall name , called *The Demoniacke worlde*: Or the world, possessed with Diuels: giuing besides, to eche Dialougue, his severall title alſo, as by the reading ouer of thē, maye well appeare. The Arguments are verypretie, and the handling of them (in my poore opinion) well worthy the reading, and both pleasant, and profitable. Insomuch (Sir) as that when I hadde made an ende of these three, minding to make choyse of ſome ſufficient Pattone whiche were of good worship, and of power able, in knowledge both in diuinity and humantie wife, and in zeale and affection, willing and forwarde about the aduancing of the glory of God, especially,

## Dedicatore.

cially in the cause of true and sounde  
religion, for the shielding of this my  
simple trauell: called to remembrance  
(amōgst the rest of such Gentlemen as  
I was acquainted withall) your wors-  
hip, to whom I might addresse the  
same: hauing therwith this confidēce,  
that you will moste willingly patro-  
nize and defend it. And heereuppon,  
humbly crauing pardon for this my  
boldnesse, I cease to trouble you with  
ouer many wordes, committing you  
and al yours to the tuition of  
the most high.

London the 25. of March.

1583.

Your VV. most hum-  
ble in the Lord.

Tho. Stocker.

A3 The

## The Title and Summe of the fourth Dialogue.



His fourth Dialogue is intituled, Familiar Diuels, because it maketh mention of the subtleties whereby Sathan persecuteth the Gospel, vnder shewe of friendship and familiarity to the seruants of God. These Diuels are of the kind of those which before I called White Diuels, and therefore they may very well bee placed alike. And as for the matters here treated of in this Dialogue, there is mention made of the contradiction, that is in the Diuel, and the wicked: Of the commendation which they giue to the good to an euil end. And contrariwise, how they discommend and dishonour all such as praise and honour Christ, his seruants, and Gospel.

The manner howe the Papistes honour the Gospel, and of the true honour, or dishonour that may be done to the same.

The honour that the enimies of Christian discipline doe to the Gospel, whiche they profess

## The Contentes.

fesse only in the lippes.

The Sorceresses diuel of Philippi.

The praise and commendation which the  
Diuelgiueth to the ministry and ministers of  
the Gospel.

The meanes wherewith the Diuel vseth to  
fight against the Gospel.

The Diuel transfigured into an Angell of  
light.

Of the troth which the Diuel may speake,  
and how we ought to iudge of the troth.

Of the feigned friendship that certeine shorne  
hypocritical Balamites shewe vnto the go-  
spel, that they might thereby hinder the course  
thereof.

What fauourable accusations the enemies  
of the Gospel are woont to vse against the  
true seruants of God.

Of the diuers and fundry false shewes whi-  
che the Diuel maketh.

What good affection the wicked beare vnto  
God and good men.

Of the charitic of Iudas.

With what colour the mainteiners of Anti-  
christ vse to colour their false religion.

What iolly shiftes they haue, that glory of  
the profession of the Gospel, and yet followe

## The Contentes.

the old manner of Poperie, ~~salting~~ in the old

How they condemne the Gospel, before they  
know any cause why. ~~not bns~~ ~~not bns~~ ~~not bns~~

The fayned friendship which the enemies  
of the truth vse towards Princes. ~~book~~ ~~old~~

What fauour the wicked find among magi-  
strates. ~~book~~ ~~old~~ ~~new~~

What regard Magistrates ought to haue to  
Backbiters & slaunderers. ~~book~~ ~~old~~ ~~new~~

What greate mischiefe is ordinarily done  
vnto the seruantes of God. ~~book~~ ~~old~~ ~~new~~

What the causes are why men cannot abide  
nor away with the seruantes of God. ~~book~~ ~~old~~

The iudgement of God for our vothankful-  
nes of despising & hating of the troth: & of the  
power and force of illusion and errore. ~~book~~ ~~old~~

What the causes are, why we rather follow  
lyes then truthe. ~~book~~ ~~old~~ ~~new~~

The lets that hinder vs from the knowledge  
of the truth. ~~book~~ ~~old~~ ~~new~~

What kind of men they bee, vnto whom,  
Jesus Christ is a teacher and a Schoolemaister; ~~book~~ ~~old~~

The Preseruatues against error and false  
doctrine. ~~book~~ ~~old~~ ~~new~~

The prologis, and yartes of all yllois. ~~book~~ ~~old~~ ~~new~~  
The swelleys, and the ~~book~~ ~~old~~ ~~new~~ The ~~book~~ ~~old~~ ~~new~~  
artes

## The fourth Dialogue

of the Demoniacke world, na-  
med *Familiar Diuels.*

Theophrast, Tobie, Jerome, Eustace,

Theophrast.



According to our former talke, of those which are conteined with þ shew of þ gospel only, methinks þ if we sōwhat narrowly look into their behauour, we shal find thē not much unlike to þ Demoniack, of whom S. Marke and S. Luke both make mention.

Tob. How behaued he himselfe?

Theo. In his behaviour, he shewed him selfe cleane contrary to himselfe.

Tob. It is no greate maruayle if the Diuell be contrary to him selfe, but it were rather to be maruayled at, if hee The Diuell con-  
should not be so: for that he is boþ a lyar, & trary to him  
also a deceiver. But wherin doth he gayn selfe.

A5

Theo.

The fourth Dialogue, entituled

Marke 3.  
Luke 4.

Jesus Christ  
the holy one of  
God.

Math. 12.

Theo. Yee called our Sauour Christ  
the holy one of God, if he be the holy one of  
God, than is he come to hallow vs; & if hee  
be come to hallow vs, he must of necessarie  
drive the Diuel from vs, For the Diuell is  
an vacleane and filchy spirite , and cleane  
contrary to all holinesse, and to the spirite  
of God, which is called holy, because it hal-  
loweth, yet the Diuel feareth nothing so  
much, as to be driven from vs, for feare we  
should be sanctified of Jesus Christ, whiche  
is the holy one of the most holy.

Tob. The wicked spyrts did manifest  
by shewe that, by the petition whiche they  
made to Jesus Christ, that he woulde not  
drive them out of the countrey.

Theo. We need to seeke for no further  
proove hereaf. For the Diuel desireth no-  
thing so much as to entercayne vs in al fil-  
thinesse and vnaughtiness, to the ende that  
God might not be sanctified nor glorified  
in vs , but be more and more dishonoured  
and blasphemied: And therfore doeth this  
wicked spirite flatter Christ, giuing hym  
the tyme that belongeth to him. Doubtless  
hee did this for two principall causes:  
The first, to bringg Christ in suspition, and

**Familiar Diuels.**

to diminish his glory in seeming to prayse him. The second to escape his hands by flattery, that he might thereby be accepted of him, as his friend.

Tob. He thinkes this Devill gainsayeth himselfe: for he desireth still to play his part, that is, to hynder vs, and yet acknowledgeth Jesus Christ to be the same, which shal let him, and is purposely come into the world to the same end.

Theo. Yea he flattereth Christ, there-by to let him from executing his office, whilst hee in the meane time might playe his prankes. There are alwayes manye suche Diuels among vs. For there are many that prayse the true ministers of GOD and good men before their faces, whō they knowe well enough to be enemyes to their vices: which they doe not, for any loue that they haue ryther to them or their vertues, (for they hate nothing more) but to get the more in faour, and that good men should not punishe them as they deserue.

Tob. They call them honest men, because they would hinder them, from doing þ duty of honest men, & praise their vices, to the end they shoud not use them.

Theo.

The fourth Dialogue, entituled

Theo. Indeed, thou hast hit the nayle on the head. And therfore least the seruantes of God and vertuous men, should make them lyars, which so prayse them, they cannot do better then faithfully execute their charge, and shewe the dutyn of good men, as well towardes them, as towardes all other: euen as Jesus Christ did towardes these Diuelles, which praysed him so much. Fox in casting out these Diuels, he shewed in effect, both to the Diuelles and to all other, that hee was verily the holy one of GOD, and the sonne of the mooste high God.

Tob. Tush man, that is not it that the diuels and wicked ones would haue.

Of those kindes  
f me who giue  
Jesus Christ  
the Gospel,  
rich titles as  
belong unto the  
cause they  
would haue the  
lacke their du-  
e.

Theo. Why, we knowe this for certayne, that they are conctented to giue Jesus Christ and his faithfull seruantes the titles that belon to them, whyle they see no remedy to gaynsay or resist. But they had rather that Jesus Christ & his, wold be content with the bare name alone (as many other be) & not execute the office which belongeth thereto, & for which cause such names & titles are giuen them. Fox howe many are there in the wold now a dayes; but chiefly

in

**Deinceps Familiar Diuels.**

In the Popish Churche, whiche are contented  
with the ticles, and rentes whiche they  
posseſſe vnder colour of the ſayd ticles: not  
caring for executing the office whiche they  
are bounde to , and whereof they beare the  
name?

Tob. There are now ſuch of al ſorts.

Theo. The Diuell was contented  
that Chrift ſhould be called the holy one of  
God, if he would not ſhew the office of the  
holye one of God againſt him. So are there  
many in theſe dayes, which are content to  
prayſe the Goffell , and to honour it with  
their mouthes, and outward ceremonies: ſo  
that it be not looked on, & the doctrine ther-  
in contayned bee not published & practized.  
We haue euident prooþerof in the Popiſh  
maſſe: for it is maruelous to ſee what honor  
the maſſe giueþ to the booke of the Goffell;  
when it is ſong, & ſpecially in high maſſes.  
Wher þe goſpel is ſong, there is ſeling, coþch-  
lighe, kiſſing of þe booke, ſtāding vp: Alwaies  
provided, that the Goſpel be ſong or ſaid to  
the people in an unknownen congue, and not  
in ſuche ſorte to bee vicered , as that the  
verteue and efficacie thereof bee manifeſ-  
ted vnto the heartes of the people. Is noe  
this

Of the honour  
which the Pa-  
pists giue to  
the Goſpel.

## The fourth Dialogue entituled

this a great subtelerie of Sathan, to shewe  
such honour to the Gospel, to the ende it  
**Of the honour,** might bee the more dishonoured: For the  
which the ex- greatest honour that the Gospel can haue,  
mies of the dis- is to be prined in the heart: & contrariwyse  
cipline of the the greatest dishonour that may be done vnto  
Gospel givē to it, is, not to receive it with true faith, and  
the Gospel. to be carelesse of the vnderstanding, and effe-  
fecting thereof.

**Tob.** This then I perceiue to be thy  
what the true drive to prove, that we honour the Gospel in  
honour, and dis- our Masse, as the Diuell honoureth Jesus  
honour of the Christ, when he called him the holy one of  
Gospel is. God, meaning thereby to put him from do-  
yng of that his dutē which God his father  
had commaunded him to doe.

**Theo.** I wil not give a poynct to chosse.  
For, is not that which you doe, a very mac-  
hery unto Jesus Christ and his Gospel?

**Tob.** Thou commisst very fast ful vp-  
pon vs. But I pray thee tell me, is there  
none amongst you that playeth the like di-  
uell's part?

**Theo.** Yes I warrant thee, too too  
manie: But they playe it after an other  
forme: For there are some, who are con-  
censed to suffer the minister of the Go-  
spel

## Familiar Diuels.

spel preach the pure word of God, yea, and to haue ministers also , and to mainteyne them: so they enforce them not to the practise of the Gospell . Wlee speake before of those that withstande the discipline of the Gospel . Of whiche there are two sortes: The first of them, are they, that cannot abyde, that any shoulde speake , preache, or wryte thereof: The seconde sort of them are they which are contented to beare with all that, so there bee no talke of the execution thereof. But the woorst is, that among these, there are some, that do not only withstande the execution therof on themselves, but also hinder those that would be contented to receive it, and wil not suffer them so to doe.

Tob. Why doe they so? He thinketh ic inough, & in deed too much for theselues to be rebels against God & his word, althoough they hindred not the obedience of others.

Theo. I thinke they doe it , because they feare, least, after þ others were broughte to þ discipline, they also might bee enforced therunto. For there are many that would not greatly care though ocher men lyued never so uprightly, so that they themselues might be at liberty to do what hem listed.

Tob.

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Tob. I wonder at those men. For if they  
think the doctrine good, þ is preached unto  
þem, why suffer they it not to be practized &  
put in execution: if they thinke it not good,  
why suffer they it to be preached, and speci-  
ally, seeing they haue authority and power  
to stoppe the same?

Theo. No doubt of it, there are too too  
many (as we haue before said) that woulde  
gladly stop it, if they durst: were it not for  
feare they shold be accomped tyrancess & o-  
pē enemies to God. But because they see, þ  
they cannot do it but to their great reproch  
& shame, they are like the diuel, who is con-  
tented to take Jesus Christ for the holy one  
of God, so he may be stil a diuel, & continue  
in the selfe same state, wherin Jesus Christ  
found him. And therfore whē they are infor-  
med, as Christe informed this diuel, they crye  
out as he cried, & shew their secret hatered to  
the truth of God, & fal a threatening & perse-  
cuting of his true seruants, whē as they per-  
ceiue þ they can neither by fayre speeches,  
nor yet hypocrisy, obteine their desire.

Tob. And therfore it is naught euerye  
way, & waxeth stil worse & worse. You make  
a jest at vs, & say, þ we on our side honor the  
Gospel

## Familiar Diuels.

gospel outwardly, but that we neither care for þ vnderstanding therof, nor lyuing there-  
after. And I besech you, wherein is your  
side any whit better? For they are conten-  
ted the Gospel should be preached, and the  
sence thereof expounded, so they heare it  
not, or if they heare it, so they follow it not,  
no more thā we. Thus we are both wel ple-  
sed with the name of Christian, and gospel,  
but we neither care either for the dutie of  
christianitie, or yet for the fruice that wee  
should receiue by the Gospell.

Theo. So say I to: For we are all  
concented that Jesus Christ should bee the  
holynone of GOD, so hee hallowe vs  
not.

To. Hereby we may easily perceiue,  
that the Diuell, which gaue this title to  
Christe, is not yet out of the world.

Theo. As much may be sayde of that  
other Diuel in the Sorceresse of Philip,  
þi, of whome we speake before. For GOD  
knoweth howe little pleasure the Diuell  
which possessed her tooke, in the ministerie  
of Paule and Sylas, and yet hee praysed  
them and their ministerie, and excolled the  
to the people of Philippi to the vttermost.

Act. 16.  
The Deuill of  
Philippi.  
The commenda-  
tion, whiche the  
deuill giveth to  
the mynisteri of  
the Gospell.

B

To.

## The fourth Dialogue, entituled

To. Surely, it is to be meruailed at, that the father of lyes woulde prayse and extoll before men, the trueth, which hee hateth aboue all other thinges.

Theo. Yea, but here is a further matter then all this. For, thou seest, that he dorth not onely forbear to withstand, and openlye resist the seruauntes of God, but beeinge also enemy to mans saluation, encouageth the people to hear the doctrine of saluacio at þ mouths of those, whō god hath appoynted to be þ ouerthow of his kingdome. To. Truly, herein he meruailously changeth and altereth his nature: for where before time, he was wont with might and maine, to withdraw men from the worde of God: here he stirreth and pouokeþ them thereunto,

The meanes  
which the De.  
uil useth to fight  
against the Go.  
spel.

Theo. And yet that is not, his meaning was cleane contrary, how glorious & glittering a shew souuer he made. And therfore hereby thou maist perceiue, that comonly, the Devil hath two stringes to his bowe to resist the trueth.

To. Which be they?

Theo. The one is, in that, þ he is a tyrant and murtherer, he will, if it be possible resist

## Familiar Diuels.

resist the trueth by force: and so vse þ string,  
beecause it agreeeth iumpc with his nature:  
but if that string will not serue,hee putteth  
on the other. To. What māer a one is that?

Theo. It is lying: for he wil by þ, if he cā,  
practise to come in credit: for þis as natural  
to him, as þ first. But when hee mindes to  
worke by lying, hee vseth not alwayes one  
way. To. How doth he than?

Theo. First, if he haue to doe with igno-  
raunt men, in the word of God, and grosse  
headed people, he thē besturreth him to ouer-  
throw the trueth by false doctrine, supersti-  
tion, and idolatry, wherwith he disguiseth þ  
true religiō. But, if that way wil not serue  
histurne, he seemeth by & by to allow of the  
doctrine of the trueth, and to be friend ther-  
vnto, to the end that vnder this colour, he  
maye the more subtillye and secretly bring  
his enterprise to passe. And, although this  
enemy is alwayes greatly to be feared, yet  
is he neuer so much to be feared, as when 2. Cor. I I.  
The deuile trans-  
reth himselfe into an Angell of light, which  
he can right well doe.

To. I thinke that was the cause,

B 2      why

## The fourth Dialogue, entituled

whie S. Paule put the Diuell of Philip,  
pi to silence, as also why Jesus Christe put  
those to silence, which praysed him.

The. That is out of all doubt. For  
although, that these Diuels spak þ truch,  
in testifying that that was true, which both  
Jesus Christe and his Seruauntes hadde  
spoken and doone: yet is it not to be said  
properly, that they speake the trueth,  
by reason of their intent, and the ende  
that trueth it  
s that the deuil  
s able to speak,  
ind to what end  
t speaketh it.  
which they pretended. For, where they  
outwardly seemed to induce the people to  
followe Jesus Christe, by reason of the  
gloxyous woordes, which they gaue out  
of him, they had a cleane contrary pur-  
pose, to withdrawe them from him.

Toby. How is that possible?

Theo. Euen by this meane. For, whē  
the Diuelles vse these kinds of woordes,  
they whiche heare them, eyther beleue  
them, or not beleue them. And if they  
beleeue them, they beleue them not as  
if they were the Enemis of Jesus Christ,  
and of his Seruauntes: But doe rather  
thynke, that there is great friendshyp, and  
a friendlye agreemens betwixt them.

And

## Familiar Devils.

And therfore, if they thought Saint Paule  
and Sylas to bee the Seruaunts of God,  
they might likewise thinke , that this Sor-  
ceresse was neyther against them , nor yet  
they against her , but that they agreed all  
very well together. But if they beleued  
them not, but tooke the wicked spyrites, to  
bee wicked spyrites in deedz , that myght  
haue brought a great slander vppon Je-  
sus Christe and his Seruauntes , and  
vppon their doctrine also : and so haue  
made them all to bee very greatly sus-  
pected, by reason they had the testimonie  
of such witnessses.

Toby. Then I perceyue that the  
Deuill is alwayes readye to serue his own  
turne at a pynch.

Theo. Assure thyselfe of that. For,  
if hee and his Testimonie were reieected,  
they whom hee hadde commended, should  
also for the same cause , bee reieected with  
him for company; and yet hee him self in,  
the meane whyle , not bee reieected at all.  
For hee woulde still keepe his possession  
in those , who had forsaken Jesus Christe  
and his, vnder another colour. And ther-  
fore if they were entertayned, the Deuill

The fourth Dialogue, entituled

would also be enterayned with them: and so by that meanes, hee should be in truch, and in deede, enterayned: and Iesus ch̄ist, his doctrine, and seruauntes, but in shewe, and for fashions sake. For, Iesus Christ and his aduersarie , are not to bee enterayned both at once, neyther hath hee any familiaritie and common abode and dweling with him.

Toby. Heere is a meruaillous subtill pollicie, and crooked nature of the Deuil, being therin so compounded with leasing and vntrueth, as that hee turneth the truch it selfe into lyping , and maketh the truch to bee no more truch, when it once cometh out of his mouth.

Theo. You saye verye truelye . For, Trueth, to speake properly, consisteth not in the bare woodes spoken, but in the meaning, for which cause they are vittered. And therefore hee speakest not the trueth, which sayeth not the trueth , but onely to lye, and decepue.

And besides, wee are not to take for trueth, the trueth that is myred with lyping.

For,

## Familiar Devils.

For, in this case, the trueth is nowe no more trueth, but onelye a false colour of trueth, and without any substance therof, for the colouring of a lye. And therfore, How we ought when we are to iudge of the trueth, wee to iudge of the must not iudge only according to þy woordys trueth. which wee heare, nor yet take them by halves, but receyue all the partes toger-  
ther, and so looke to what end and purpose they were spoken.

Toby. If this, that thou speakest off were well looked unto, wee shoulde never haue so manye men seduced and leadde a-  
waye from the trueth, as daylye wee see.

Theo. Why, I will tell thee, we neede not seeke any further for examples, concer-  
ning this matter, thē to the Romish church. which the Pa-  
pists do to Je-  
sus Christ, is to For, the Pope and his false Prophets haue dishonour him. vsed the selfe same cunning, which the De-  
villes vsed at Philippi: besides others also, who haue made as glorious a confession of Jesus Christ. For the holy scripture attri-  
buteth nothing to Jesus Christ, and to his church, which they do not also attribute vnto him, in plain & bare words. For, ther is no

The fourth Dialogue entituled  
noȝ commendation, whiche the Prophets,  
Apostles, and Martyres euer gaue vnto  
him, that they likewise giue not vnto  
him: And yet Jesus Christ and his church  
haue not moȝe cruel enemies, that more  
villainously blasphemie, noȝ moȝe cruelly  
persecute them, then these men, whiche  
fayne themselues to bee their greatest and  
dearest friendes.

They will giue al the prayse that a man  
woulde wylle them, both to Jesus Christ,  
to his Church, and to his Gospele, and  
yet in all the rest of their dealinges, they  
make no reckning of them: but enelye  
in faigning them selues to be their friends  
and defendours, and so by that meanes  
they deceyue the wylde, and aduaunce  
them selues farre aboue Jesus Christ, and  
his Church.

And in so dooing, they make warre with  
Jesus Christe, at his owne proper coaste  
and charge.

Mahomet, and  
the Pope, the  
Devilles iollye  
couarterfeitors.

And this course also tooke Mahomet,  
when he first began to deliuere his law. For  
if he had not spoken wel of Jesus Christ,  
of his Prophete, and Apostles, he had ne-

uer

## Familiar Diuels.

uer had such a traine following him as hee hath had. But he aduanced, and set forth the prayses of Jesus Christe & of his, therby to ouerthowe Christian religion, and lay a foundation, whereon to builde his false religion with some appearance of truth.

Tob. What thinkest thou that there are not moe then those which thou hast spoken of, who haue put this matter in practise?

Theo. Why : a man shall hardly see any other thing practised at this day in the worlde. For, to answere to the first poynt, we see that euer sithence that God hath caused at this day, the light of his holy Gospell to shine amongst vs, that there haue an exceeding pestilent number of Monkes and Fryers, and others of that rabble entred, who haue, and dayly doe, lustily play theyr partes. For so soone as they sawe, that their beggerly wallet brought them not home, so notable a reuenue as in times past it did, and that they were not in such honor and reputation as before indeed they were, by preaching of their fables and lyes, they then baganne to counterfeite to bee

Shorne mona  
sticall hypocri  
teigne theselui  
to be friends  
the gospell, th  
they might the  
by hinder the  
course thereof

The fourth Dialogue, entituled

Christian, and Gospellike Preachers. For, some of them, forsooke their cloysters, and became to serue in Churches, where they understood they might liue with greater libertie, and so cleane cast off their cowle and weede when they were gotten out. And some of them continued amōgst those people, who as yet had not the sincere ministrarie of the gospel free amougest them. These men ware some part of their monasticall weedes, and cast some outward part of the cleane off. And so by this their hypocritical dealing, they had recourse vnto many good houses and Churches, wherinto they had not been as yet received, if they had not made some shew to haue been friendes, and not enemies, and persecutors, as commōly they are, who bowe thē selues to these damnable sects. Howbeit they had no sooner set in footing, but that they shewed a cast of their office, & what loue they bare to Jesus Christ and his gospel. For, then they shewed themselves whether they were shorne monasticals or not, and with what spirite they were guided. And there are at this day anerceeding shameles nūber, who both on y one side & the other, play their parts in this page.

## Familiar Diuels.

pageant, & such in deed, as trouble moze the churches, then all the rest of the enemies, which they cā possibly haue. Nowbeit, I meane not here, to find fault with such good mē, as with good tokēs haue forsaken these damnable sects, & behaued themselues as y good seruants of God, of which, god be thāked for the, there are a great number. And therefore, it is very needefull for all men to take good heed of these transfigured shorne monastricals, who haue thrust themselues into the church as Apostles & ministers of the gospel, to the end men by them bee not lightly deceipted.

Tob. I know not after what maner thou handelest these shorne monastricals, of whom thou speakest, & many others suche like, who dayly ioyne with you: but this I right wel know, that there are an exceeding shameles number of the, who haue no great good liking of you, nor yet of your Churches, and namely of the most famous, vertuous, and learned among you.

The. Why man, they must needs make an end of playing out their whole pageant, which they haue begunne, & that the end of theyr sport iwynp with the beginning.

Fox

### The fourth Dialogue, entituled

For, seeing they haue begunne to play the  
folly Diuels, and haue so entred by hypo-  
critie and dissimulation, it must necessarily  
followe, that they must in the ende discouer  
the iollicie therof, as the Diuel of Philippi  
did. For, when he sawe himselfe discou-  
ered, and laid wide open, and that all his flat-  
terie and dissimulation woulde doe hym no  
good, and that Saint Paule and Silas had  
~~The false shewe~~ no will to carry with them, nor yet come  
if the diuell, is neere them, hee turned all his flatterie into  
~~wred into fury~~ furie, and so manifested himselfe to be euen  
such a one as in deed he was. For, so soone  
as he was come out of the chāber maide, he  
ran vpon the masters, and entred so far in  
to them, as that hee made them starke mad.  
And in so doing, he played another maner  
of part then the first was. Now, there are  
a great many which play the like parts. For  
so long as a man will let them alone to bee  
as they are, or not discouer them, they wyll  
be very milde and gentle: but if the pastime  
be for a good round summe of money, and  
that they see any man gōe about to take it  
from them in good earnest, then lay they o-  
pen the Diuel whom before they kept close  
vnder so goodly a shewe & countenaunce.

There

## Familiar Diuels.

There is also another sort of them, & they will never carry vntill such time as they be diuen to that extremitie: But so soone as they may once understand, where they may get into a wariner kitchin, and bee better fed, away they pack thence, and shake hands with the gospel, which they made shew they meant to haue followed.

Toby. In very deede, I haue right well vnderstood, that there haue bee ne too too many of such, who after they had once made so iolly a shewe, haue well enough raked vp diuers Benefices, when as they might well take them, and then haue quyte and cleane lefft the Gospell, and kept them selues altogether occupied about them.

Theo. There is no doubt of it, but that suche hypocrites finde Benefices enough, to take vp before such time as they woulde be founde. But heere is the worst matter of al the rest: that for as much as they are reuolced from the Gospel, they proue the greatest enemies that the gospel can possibly haue.

Tob. But to returne to this Diuell whereof thou earst spakeft, that was at Philippi, hee was not yet carried away with such

### The fourth Dialogue, entituled

such a furie, but þ he right well cculde tell  
how to play the pageāt, which he had enter-  
prised to play. For he couered himself with  
a right fauourable colour towards al men.  
For, whereas before he had so greatly com-  
mended S. Paule & Sylas, together they  
doctrine & ministerie, he soone after accused  
them to be mutinous & sedicious fellowes,  
who went about to ouerthrowe all politike  
a fauourable ac. and publike order & gouernment, & abolish  
cuzion against the lawes and state of life of the countrie,  
the seruants of which had from time to time been received  
God.  
and allowed of all men, & besides, that they  
troubled the publike peace, & all the whole  
world.

The. Thou mayest thē perceiue by that  
with what affe ction he so greatly commen-  
ded them before. For this is alwayes one  
The dinell hath and the selfe same diuel. For, he did but on-  
uers vizers. Iy change his vizer, to play another part, in  
the person of the masters of that made the  
forcerelle, as he had before plaied in the per-  
son of þ said maid. For, he had mastered both  
the one and the other. And because he feared  
that that should not come to passe, whi-  
che came to passe, he transfigured him selfe  
as thou hast heard. But when hee sawe,  
that

## Familiar Diuels.

that he was put beside his hope, he stroue another way, against the seruants of God. And herein we see þ, which before was spokē of þ possessed, who are possessed w<sup>t</sup> the diuel, by reaso of theyr sins, altho gh they seem nothing lesse, then to be possessed with Diuels. For, wee evidently see in this place, how the Diuel made these Philippians become men possessed with wicked spirates, by whom, he rayzed vp all the whole Citie, but chiefly the magistrates, against the seruants of God. And in this dealing, hee had recourse vnto his auncient practises, wherof we haue heretofore spoken. For, he accuseth these holy men, of the self same thing which he himselfe did, by those wicked men whom he had possessed with Diuels. For, he accused the Apostles of sedition and muterie, and rayled on them, as though they had been the publique enemies of peace, and of all good order. For, (quoth he) who haue beene the cause of this hurly burly in the citie, but these seditious fellowes? And with the who hath stirred vp the people hereunto, ued, but their couetousnesse?

The wicked lay  
the euill whiche  
they themselves  
do to the charge  
of the godly.

The notable affection, where-

with the  
wicked are mo-

Tob. In very deed, hee that had heard them

## The fourth Dialogue, entituled

them speake, would haue said, þþey greatly  
loued the Romanes, who were their Lords  
and heads, and generally al the whole coun-  
trie, and that they mightily feared, that som  
hurt myght come vnto it, by the meane of  
Paule and Sylas.

Theo. As you say in deede, for when  
The great cha. Judas found fault with the losse which the  
acie of Judas. poore had, by reason of the oyntment that  
Math. 26. was spent vpon Jesus Christ, who woulde  
a Marke. 14. not haue greatly allowed and lyked of his  
reasons, if hee had but onely regarded his  
wordes? Howbeit, Saine John rightly  
discouereth his hypocrisie, when as he saith,  
John. 12. That Judas spake not those wordes for any  
compassion that he had on the poore, neither  
yet of any desire that he had that the money  
which might haue been had for the ointment,  
shoulde haue been besslowed vpon them: but  
hee spake those wordes, because he himself  
was a cheefe. And therefore, desired that  
this money might come thowzow his hands,  
to the end he might purloyn some part of  
it to his owne vse. And euен so fared it  
with these Philippians, of whom we now  
speake. For, they cloaked themselves with  
a certaine care which they had of the full  
and

Familiar Diuels.

and whole preseruing and maintenance of  
the good lawes and policie of the Country:  
But Saint Luke setteth foorth the secrerie  
of their disease, saying: That they did it, be-  
cause they were angrie for the losse of so  
great a gaine which they received thereby.

Act. 16.

Tob. By this may easily be perceiued  
what their affectiō was, that they bare vn-  
to the countrie.

The. In deed here was þ loue which they  
had unto þ countrie, forsooth, it greeued them  
that they could no longer abuse them of the  
countrie, by robbing & spoiling it, by means  
of the sorceres, & her familiar diuel, as hereto-  
fore they had done. Now, if I shold say vnto  
thee, I pray thee consider, whether þ Pope  
& his suppostes do not the like, I know thou  
wouldest answere me, & say, as heretofore  
thou hast oftentimes answered mee, I pray  
thee also consider, if your mē who so great-  
ly gloriþ in the reformation of the Church,  
do not as much.

Tob. Thou sayest truly, and so I would  
indeed.

Theo. And yet thou canst not possibly which the sup-  
denie it, but that the Pope & his, doe cloake postes of Anti-  
their synannie, ambition, and couetousnesse, christ vse, for the  
defence of their religion.

C

with religion.

The fourth dialogue, entituled  
with such colours. It is well enough known,  
that the more part of thē care no more  
for God, nor yet for any religion whatsoever,  
then the very Epicures: And yet whē  
a man shal heare thē speake, a man woulde  
say that they were so feruenc and zealous a-  
bout the maintenance of the church,ancient  
lawes,cōcels,& canons of þanciet fathers,  
as it is possible for men to be. And yet there  
are none,who dare more boldly and shame-  
lessly infringe & breake thē, then they whitch  
cal thēselues the preseruers of the same. It  
seemeth,that they tremble with feare,for þ  
destruction of Ch̄istendome, and yet there  
are none þ go about to ouerthow it sooner  
thē they,no, & if all the enemies of Christ-  
dome besides were gathered together,they  
could not all ( I say) do more for the ouer-  
thowing thereof.

Tob. In very deede, I cannot gaine  
say that, which thou hast said: But yet I  
pray thee,say something also of your owne  
lore.

Theo. True it is,that this diuell who  
dealeth in this maner,amongest the fauou-  
ters & abbeccors of the Romish Antichrist,  
transfigureth himselfe after another maner

of

## Familiar Dutels.

of soþ amongst vs. For, it is out of all question, that the Popes, Cardinals, Bishops, priests, friers, & al the rest of that rabble, do what they can, to make kings, princes, and potentaces understand and beleue, that yf they take not some good order for the robbing out of those whom they condemne for heretiks, they are in great hazard of losing their kingdomes and dominions. Howbeit they fetch most of their colours from religion, and from the ancient councels & canons, and the desolation and destruction of the church of Christ. But our people, who are led with the same spirite, dare not arme them selves with the name of the church, against the erue ministers, but come armed with y lawes and ordinances of princes and gouernours, to make war against God. For, if a man lay the worde of God before, they will in no wise meddle with that. For, they dare not openly, once quetche against that, as before we haue said, but by and by alleadge the y<sup>r</sup> reformation, and dispucations and ordinances. And so, vnder the shadowe thereof, they condemne the true Ministers of the Lorde, not for that they haue done any thyng agaynst God : But because

The Imitation  
the papists, and  
those which brag  
of the gospel.

The fourth dialogue, entituled  
they will not agree to the statutes & trad-  
ons of me, but would haue them to be tryed  
& ouer ruled by the word of God.

Tob. Whyn, the they do euē as I heard  
thee once finde fault withal. For, there are  
some countries, wherein princes haue for-  
bidden any man once to speake of this newe  
law, & þ no man should bring in any newe re-  
ligiō, vppē paine of loosing his life. Then  
soone after þ these lawes were made, if it  
had so fallen out þ any man had beene char-  
ged to haue byn hearde once speake of the  
word of God, as thou now speakest, and ha-  
dene any thing, otherwise the according to  
þ old religiō, the question was never asked,  
whether this man had either spoken or done  
wel or amisse. But it was enough if any man  
could haue said, he hath done against þ law  
of the prince of the countrie.

Theo. In deed, Daniel was cast into þ  
Lions den vpon suche a complaint, because  
he chose rather to obey God, then the wi-  
ked edict of the king.

Tob. He thinketh, þ they do the like as  
mōgest you in some places.

Theo. If we here wel consider the words  
of the mutinous Philippiās, we shal almost  
finde

## Familiar Diuels.

find þ like in these our dayes, as wel amðgſt  
the papistes, as also amongest thos which  
make warre against the gospel, and yet doe  
þrag of the reformation thereof. For these  
mutinous people, namely said : These men of the cause,  
goe about to ouerthowe & abolishe, thos Act.16.

The Gospel  
condened tho-  
row preindice,

lawes & ordinances, which are not lawful for  
vs to alter, because we are Romanes. They  
deale here marueilous maliciously. For  
they here goe about, through their own pre-  
indice, to make the cause of the seruants of  
God to be so hateful & so suspected, as that it  
cannot be heard in iudgement, nor yet be tal-  
ked of. And euē so, deale the papists alto-  
gether with vs. For, they send vs to old cus-  
tomes, old councels, and to the cōsent of the  
whole church, a great number of yeres past,  
to the end our cause should neither be rea-  
ned of, nor yet heard, but to be condēned be-  
fore þcause be known. And they amðgſt vs  
which will bend thēselues against the ser-  
uants of god, & oppose thēselues against the  
true discipline of the church, make euē as  
great warres. But if there be a matter in  
questiō but of þ value of 10. or 12. s. I war-  
rāc you there is neither partie, but shall be  
heard at large, either in their propositions,

The fourth dialogue, entituled  
oppositions, replies, & triplies, and in what  
soever they can, or are able to allege. But  
if it be a matter which concerneth the mini-  
ster of the Gospell, the woyde of God, the  
church, & consciences of all men, it falleth  
out many times, that iudgement is giuen, &  
the partie never heard. For, in such a case,  
they need bring in no better matter, then a  
false report, or some euill suspition, for the  
condemning of a good cause, without being  
either hard or yet wel knowē. It is enough  
if it be slaunderously reported, that it is a-  
gainst the reformation or lawes of princes,  
& yet it shalbe taken out of the sincere word  
of God. And so by that meane they will not  
leave so much as any one place, either on þ  
one side, or yet on the other, for the word of  
God, or for þ truch therof, but must alwaies  
become subiece to the traditions of men, if  
any man will so procede therewith. To. With the case so stādēh, me chinketh  
þ one of vs should not so soone war against  
another as we do. For, if we do ill, you doe  
neft as ill. And therfore, if thou wilt say, that  
the philippiā dinel is amōgū vs, we may al-  
so as boldly say, that he carrieth neft so long  
with vs, but that he comerh nowe & then to  
you, and taketh his pleasure amōngū you,  
that

## Familiar Diuels.

þ he might catch you with his suring hatts.

Theo. I must needs agree with thee in parte, but not in all, for there are som of vs, who in deed, are very like the Jewes, þ pursued Jesus Christ to death. For, euery man knoweth, howe well the Jewes loued the Romanes, considering þ they held them as truell tyrants, & enemies to God, to their religio & to all their whole nation.

To. I suppose they loued thē so well, as that they wished them all hanged.

Theo. No doubt of that. And yet the Jewes so mortally hated Christ, and had so great a desire to be rid of him, and put hym to some cruel death, as that it made them speake, as though they had beene the best subiectes that the Romanes had in any part of the worlde . And yet scarcely had the Romanes greater rebels then they were. Neuerthelesse, they stoully and constantly maintained the lawes of the Romane Emperore, saying : that they had none other king but Cæsar. For, they accused Jesus Christ, Iohn. 19. as one that meant to inuade Cæsars kingdome, crying out and saying : That who soever he was þ spake against Cæsar, was worthy of death.

There is but  
counterfet fren-  
ship most when  
amongst prince

The fourth dialogue, entituled

Tob. Wherefore speakest thou these  
wordes?

Theo. I speake them for this purpose,  
because we see there are some such in these  
our dayes, þ loue not their princes & Lordes  
one ioste, & much lesse the true religion whi-  
che their princes & Lordes say, þ they defend  
& maintaine, & and yet for all this, these mis-  
will be the first that shal arm themselves with  
the lawes & statuts of princes, against their  
pastours & ministers. And to the ende þ that  
which I say, might, by woefull experiance,  
be the better perceived, we shall not need so  
consider of any other thing better, then of  
those who make themselves so zealous to-  
wards the lawes of their Lordes, & see howe  
heretofore they haue obserued them, and yet  
doe, & especially those lawes which agree  
best with the word of the Lord. And if there  
be any rebels in all þ countries, both against  
the word of God, & against all the good or-  
denances of their princes & Lordes, they are  
þ only men. For, all their talke, their liues,  
and conuerstations, do so too evidently wit-  
nes the same.

Tob. But by your leauue, they make the  
greatest shew to be þ best obseruers of the,

Belus Familiar Devils.

as þ **phillippians** did, who accused Paule  
& his companion.

Theo. It is euē all one. Howbeit, Magistrates  
the greatest mischiese that ensueth hereon,  
is this : that such wicked men finde often-  
times as vnjust and vndiscree Magistrates,  
as the Magistrates of **philippi**. For, after  
þ these Magistrates of **philippi** had heard  
the false accusation that was made against  
S. Paule and **Sylas**, they caused these  
two holy men to be whipped, without hea-  
ring of them what they could say for their  
defence : and yet were they not contented  
herewith, but caused them soone after to  
be sent to a most cruell prison, and there set  
them in the stockes.

Toby. They vsed but an ill order in þ  
obseruing of the lawes and customs of the  
Romaines in this poynt. For I am very  
well assured, that it was not the custome a-  
mongst the Romaines, to condemne and  
punish men, how wicked soever they were,  
but that they woulde firste heare at large A most barba-  
what their cause was, and what they could rous crueltie, to  
say for them selues. For, that it is so rea- condigne a  
sonable a thing, as that there is not so bar- man, without  
barous and inhumaine a nation, unto whõ

The fourth Dialogue, intituled

the lawe of nature hath not caught this rule  
of right, eqnitie, and Justice. Now, if the  
moste blockishe and vnciuile Nations of  
the woorld vnderstoode and knew this, no  
doubt of it, the Romans, who had beeene so  
greatly commended for their Justice and  
other vertues, would not in this case, haue  
dealt more barbarously, and vniustelye,  
then any other nation.

Act. I. 6.

The lawes in-  
fringed by such  
as named them  
selues the chie-  
test obseruers  
thereof.

Theo. Inderde so. Paule, soone after  
made the Magistrates of Philippi vnder-  
stand this matter so well, as that he put the  
in great feare: and had made them through-  
lye felt their faulc, if hee would haue com-  
plained on them vnto the Romans, as they  
well deserued it, and as he was verye well  
able to haue done: For they, who had so  
of the lawes of the Romans, and had puni-  
shed such as were charged wch the breache  
of them, shold haue beeene well advised, be-  
fore they had done any thing, not to haue  
broken those lawes, wherewch they meant  
to arme them selues.

And so, by the lyke reason, all Princes  
and Magistrates had neede bee very cha-  
rge, that if they will haue their lawes and  
ordi-

ordinances kept, not to be them selues the first breakers of them. For, although they haue no Superiours to correct them for it, or if their Superiours wink at them, yet will not God suffer them goe scotfree for all that.

¶ In deede the Philippians had Superiours : But there was no bodye that told the of it, because there was none which complayned unto them of the matter, & yet God would not let them goe unpunyshed.

To. And me thinketh it also very requisite, that Princes and Magistrates doe Magistrate  
not ouer lightly beeleeue all reportes which ought to have  
are brought unto them, neither yet gyue o. great regard to  
uer easie credit to such, as make shewe to  
be their great friendes, and to be very care-  
ful of their honour and benefice. For, there  
are an exceeding number of such, who doe  
it for none other purpose, but to flatter the,  
that they might be the greater with them,  
& therby discredit such men as they like not  
of, and of whom they seeke to be auenged,  
by the meanes of such Princes and Magi-  
strates. For, such men are not the best,  
nor the saychfulllest kynde of men, but the  
moste haunghe, distopall, and moste tray-  
terous

The fourth Dialogue, intituled

terous of all others : And therefore these  
villaynes would be the first that shoulde  
betraye them , and soonest forfaine them,  
when as they thought to finde others els  
wher , that they myght better serue cheyn-  
tunes.

Theo. In very deede wee haue a ma-  
nifest example of that which thou speakest,  
in these mutinous and sedicious Philippi-  
ans : For , how daungerously hazarded  
they their Magistrates, and their whole ci-  
tie, to be aduenged of S. Paule and of his  
companyon . And who loued better the  
Magistrates, the Citie, and all the whole  
Countrey , and that were more carefull of  
their honour and profit, ryther these muty-  
nous and wicked vacabondes, who accused  
S. Paule and Sylas, or S. Paule & Syl-  
as, who were accused ?

Toby. That is easilie to bee iudged.  
For , these deceitfull Jackes and theeuers  
deceitued and robbed al the whole country,  
and cared for nothing els , but the fylling  
of their purses . Where contrariwise,  
S. Paule and Sylas hazarded their owne  
lyues, for the saluation of the Philippians,  
which was dearer to them then their owne  
lyues.

## Familiar Deuils.

Iyues.

Theo. And as discreet as the Magistrate was, after hee had greatly wronged these good seruautes of God, and knewe towards these it well ynough: yet for all that, in steede of amending the offence which hee had committed, bee procured these holy men to be bannished the Citie and Countrey, whome he ought rather to haue entertayned, then any other . And kept in still the roges, that had wrongfully informed him agaynst them, and had put in daunger both theyr wealth and offyces, and the whole losse of their dominion . And where he shoulde haue expulsed them as vagabondes and roges, and so haue whipped them , he still recayned them , as good Citizens. Thus wee see how the seruants of God are continually dealt withal here in this world, and that equitie and right , that every man ought to haue, is not for them to be had: yea, and althorugh they be founde innocent and guilcresse, yet shall they haue much to doe, to get justice administered vnto them.

Againe, althorugh the wicked be founde guilty, yet is it out of all doubt , that some shifte or other will be made, continually to suppose

## The fourth Dialogue, entituled

Suppose them , and shall be sooner and bet-

For what causes ther entercained and encreated, then the true  
the seruaunts of seruaunts of God: for euery man is gladde  
God acelo mi-  
lked of world. to be ridde of them. For, the world thinketh  
lninges. it to be ouer harde and yokesome a thinge  
to liue amongst them, and that there never  
comineth any goodnesse , whete they are.

Toby. Certes, the world maketh that  
reckning of them , as thou hast sayde , and  
yet, if they did wel, they shoule iudge other-  
wise of them.

Theo. Thou sayst truely indeede, but  
because the worldinges naturally loue vi-  
ces, more then vertues , and lying , more  
then cruch, they deserue rather to haue se-  
ducers, bacabondes , cheeues, and crayeors,  
to seduce, robbe , and betray them , then the  
true seruautes of God and good men, who  
would be faichful vnto them, and faithfully

The judgment  
f God against  
je unthankful-  
esse of men.  
he force of the  
lusion of error  
n the punish-  
ment o: world.  
procure their honour and benefit . And  
therefore, if God meant not thus to punish  
worldinges by his iust iudgement, he would  
not laye the bypde in Satans and the wic-  
kedes neckes as he doth, nor yet suffer the  
to be so carayed away with strong illusions  
and erroours . For , from whence com-  
meth it, that this Devill, which so possessed

thig

*Belisarius* Familiar Devils.

this Philippian Sorceresse, could foretell  
and declare hidden and secrete thinges: he  
could not haue done this but by the permis-  
sion of God, and without God, had, in his  
iust iudgement, giuen him this power and  
strength. For, it is written, that he gaue a  
lying spirit into the mouthes of Aachabs  
false Prophets, þ Achab might be deceived  
by th̄. Now, when the Lord gaue the De-  
uill this lycence, knew not he right well,  
that the Devil therupon might by þ meane  
seduce: And did he not also know in what  
daunger he put men, in so doing:

Toby. Why then gaue he such licence  
vnto the Devil?

Theo. Forsooth, because he woulde by his  
iust iudgement, punish the vnthankfulnes of  
men, as he himself witnesseth by Moses, & Deut. I. 3.  
S. Paule, and namely in the Epistle to the Rom. I.  
Romains, and in the second to the Thessal. 2, Thes. 2.  
Ionians.

Toby. That is the very cause, why ma-  
ny take occasion to finde fault thereat, and  
therby reiect all religions as vncertaine:  
and this is the reason, as they say, that there  
is such a confusion in them, as that a man  
cannot deserue trueth from falsehood.

Theo.

## The fourth Dialogue, entituled

Theo. But God hath well provided  
The elect of god for that, to preserue his chosen from these  
are persecuted daungers. And therefore, although false  
from being introduced.

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The elect of god for that, to preserue his chosen from these  
are persecuted daungers. And therefore, although false  
from being introduced.

Christes and false Prophetes, doe great  
thinges thorow the power of the Devil, by  
which they may easily seduce al the whole  
worlde, yet Jesus Christ openly declareth,  
that his chosen cannot be so seduced by them,  
but will continue in the trueth euен to the  
ende. For, when hee saith, that if it were  
possible, the very electe should be deceipted  
by such men: hee doeth vs to witte, in what  
saftie his were, whome his heauenly father  
had giuen unto him. But, to the end thare

The cause why mightest the better understand the iudgmet  
men rather fol- low falsood then of God in this case, thou must consider and  
note, that if they which are seduced by these

seducers had the truē feare of God before  
their eyes, and such a loue in their heartes,  
to serue and honour him as they ought,  
they sholdeneuer fall into these errors,  
wherinto they fall. And therefore Je-  
sus Christe rightly toucheth their disease,  
who reiecting the doctrine of the trueth,  
followe after leasinges: when as hee saith,  
The doctrine is not mine, but his, who sent  
me. And therefore, if any man will doe his  
will,

Mach. 24.

John. 17.

John. 7.

## Familiar Diuels.

will, he shall know whether the doctrine be  
of God, or whether I speake it of my selfe.  
His meaning in effect is this , that they  
which are desirous, rightly to understande  
the will of God to obey him, shall easily al-  
so acknowledge the doctrine , by whiche  
God declareth to men his will, that they  
might thereby accordingly bee instructed .  
But contrariwise, they that haue not this  
affection, are alwyses finding of excuses ,  
resting them selues alwayes vppon some  
false & unsound propes, because they haue  
no good desire to come to the righ & true  
day, how glorious so euer their wordes be,  
and howe goodlie a sheme soever they  
make.

# Hipscrifftetakē foꝝ Wissende.

21 Tob. Ver by your leauue Sir, there are  
a great many of ignorant people, and suche  
indeed as persecute y<sup>e</sup> truth, who neverthe-  
lesse in all other things make a gllanc shew  
of honestie, and to be zealous and fervent in  
Gods cause.

Theo. I graunt thee as much as thou  
sayest, that they are good people in shew:  
But yet it is out of all doubt, that, all that  
their wisedome, and whatsoever zeale they  
haue in shew, is meere hypocrisie, and dissi-

30

*muted*

## The fourth Dialogue, entituled

Prisde and pre-  
sumption, doe  
hinder the  
knowledge of  
the truthe.

muled devotion. For, to aunswere the  
first paynt, if they were of that sound hart,  
and in suche sorte feared GOD, as they  
ought, they woulde be humble and modest.  
For, if they were humble and modest, they  
woulde not so proundly and arrogantly,  
contemne and reiect the good Seruaunces  
of God, who bring vnto them the truely, as  
they do, but wold patiently heare, & receive  
them as the Angels or messengers of God.  
For, what a mighty number doe wee day-  
lye see, that so presume of them selues, of  
their skil, wisdome and vertue, as that they  
think no man in the world to bee so able for  
their fall, to shew any better matter then that  
which they the selues haue alredy brought  
and deserued. And what a number also is  
there of such people, as are not contented  
alone with the despising of the seruaunces  
of GOD, but likewise persecute and con-  
demne them to death, without once hearing  
of the speake: What religion thinkest thou  
these men to be of? Surely surely, there  
is no religion at al in them, but in shewe  
only, howsoever they dissemble they zeale  
towards the Church, & Christian religion.  
I promise thee for mine own part, I think  
that

Beside Familiar Diuels.

that the greatest number of them, haue not ~~it~~ that feare so great feare of God before their eyes, as ~~Pilate had of~~ Pilate had.

Tob. Why shouldest thou say so?

Theo. I wil tel thee, because that after the Jewes had let Pilate understande, that Jesus Christe hadde called him selfe the Sonne of GOD, and accused him therefore, as a Blasphemer, and woorchype of death: It was so farre off from him, that hee was thereby the more moued to condemne Jesus Christe, as that hee was the more afarde therof, and was then more nise in the condemning of him, then he was at any time before.

Tob. What meane che by that?

Theo. Marke it well and thou shalte see, for alchough in all thinges els, Pilate was a cursed and wicked heathen manne, yet was hee not altogether so irreligous, but that so soone as hee hearde him speake of the name of GOD, hee was therewith moued, and did reuerence him. And therefore, before hee woulde goe anye further, hee agayne, farre nar- Christians, rowlier examyned Jesus Christ. And after <sup>John 19.</sup> not so religious

The fourth Dialogue, entituled

he had heard him more at large, hee was a  
greate deale the rather desirous to deliuer  
him, then euer he was before.

To. If he had continued still in that mind,  
it had byn much better for him.

Theo. That is true indeede. But be-  
cause there was no true feare of GOD in  
him, neither yet had taken deep & good roo-  
ting in his harte, it forthwith vanished cleane  
away, when he was pressed to the contrary,  
and never straue to withstand the crueltye  
of the Jewes. And yet hee shewed him-  
self to beare more reuerence vnto the name  
of GOD, then a great many of those,  
who would at this daye, be taken not on-  
ly for Christians, but also for the very staines  
and pillers of the fayth. For, although  
they know well enough, that the causes  
which come before them, concerne the glo-  
ry of GOD, and his Churche, yet haue  
they lesse care to giue iudgement and con-  
demne them, without further enquiring,  
what were the best way for thē to take, ma-  
king lighter account of giuing iudgements  
on them, then of the least cause in þ worlde,  
whether it were of a money matter, or of a  
þy other worldly thing whatsoeuer.

Tob.

## Familiar Divels.

Tob. If there were in them but that feare which they ought to haue, in condemning the cause of God, vnder the name and iycle of heresie, mee thinketh they shoulde therein, bee more circumspet and discrete. And for mine owne part, as ignorant & unlearned as I am, yet I euer abhorred chese fire tormentors, who so little esteemed of the liues of men, especially in such a cause.

Theo. Truely, if thy firsste reason whiche thou hast alleadged would not serue them, mee thinketh that the second whiche thou euuen nowe diddest touche, might right well suffyce, for them to cast, I will not say, a litle water into their Wyne, but into their fires. For to take away the liues of menne, is no small matter in the sight of the Lorde. But the offence is a great deale more hapious, when as menne for Gods cause, shall take life away from suche, as shoulde rather bee preserued, and suche also as shoulde bee in moste estimation, with Princes and Magistrates.

Thus then thou seest what an incouer-  
tience yarde bringeth with it to chose that

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scriptures.

The fourth Dialogue, entituled

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and suche also as shoulde bee in moste  
estimation, with Princes and Magi-  
strates.

Thus then thou seest what an incoune-  
nience yppde bringeth with it to those that

The fourth Dialogue, entituled

proude and arrogant: For, seeing they presume so muche of them selues as that they will not once vouchsafe to entertaine the seruautes of God , and to bee caught by them, as they had neede, it is impossible for them to understande the trueth, because they will at no hande vnderstande it.

*Jesus Christ is Schoolemaister* And contrariwise, as Jesus Christ shew-  
ed himselfe to bee the Teacher and Shap-  
er of the humble, ster of the humble and meeke, euen so  
and not to the proud. reieccth he out of his Schoole , all highe  
mynded, proude, and presumptuous per-  
sons. And therefore hee gaue thankes to

God his Father, in that he had revealed his  
will and trueth unto the poore in spirite,  
and hidde it from the mighty and great men  
of the worlde. For, there are none but the  
poore and meeke in spirite which are capa-  
ble thereof.

And therefore, the Lorde sayeth by the  
Prophete Isaiah, Whom will I regarde,  
but onelie the afflicted, and contrite in  
hearte and mynde, and him, who trem-  
bleth at my woordes ? Saynt Paul also  
telleth the Corinthians , That the Lorde  
hath not called manye wise, stronge,  
riche, and honorable menning of the  
worlde;

Math. II.  
Isaiah. 66.

5.

## Familiar Diuels.

worlde : But the moste feeble , moste  
vyle , and moste contemptible . It is  
also written , That G O D resisteth the  
proude , and giueth grace to the hum-  
ble . And therefore Saynt Paule , dili-  
gently admonishest all Christians not to  
esteeime , nor presume ouer muche of them  
selues .

Rom.12.  
Philip.2.

Tob. True it is indeede , that humilitie  
and honour , seldome or never agree quietly  
together .

Theo. That is most true . For wher-  
as humilitie is not , there cannot be a tea-  
cheable , and well disposed hearte to re-  
ceiue doctrine and discipline : Which thing  
Saynt Augustine confesseth to haue found  
in him selfe by experiance , saying in this  
manner . I then determined to applye my  
mynde to the study of the holy Scriptures , S.Aug.in his  
3. Booke 5.  
Chap.of Con-  
fess.  
that I might see what they were . And  
beholde , I saw a thinge that was never  
knowune to the proude , nor opened to chil-  
dren , but was lowly in his goyng , and ve-  
rie high in his arryning , & whiche brought hindred him fro  
greate profite , and hidden secretes . And profitting in th  
as for my selfe , I was euuen suche a one , The confession  
of S.Aug. as  
concerning the  
pride, whiche  
greate profite , and hidden secretes.

D 4

as

cōf.

The fourth Dialogue, entituled

as that I was not able to make anye entraunce into it , or yett soupe so lowe , as once to be able to pue my head into þ intres therof . For I was not then of the oppynion wherof I now speake , when I looked vp pon this peece of Scripture , but thought it vnworthy to be compared to Tullies dignicie . For , my greate pryde coulde noo away with the basenesse thereof , and therfore it fled from mee : Neþher was my wytte so sharpe , as that it was once able to pearle into it , and yett it was such , as grewe vp amongst the basest and mea- ness . Howebeit , I might haue vouchsafed to haue beene lowle . And because I was highe mynded , I thought my selfe to be a great Clearke . Heere wee see howe Saynte Augustine confesseth , that whiles he flattered himselfe , and esteemed so much of his owne knowledge , and of the pude of his mynde , as that he continually disdayned and contemned the holy Scriptures . And although hee had a mynde oftentimes to giue him selfe to the studie of them , it was so farre of that he found anye rasse or saour in them , as that hee founde less saour in them at that tyme , then he did at the firste .

For

Familiar Diuels.

For, hee thought them to bee nothing in respecte of the eloquence, and knowledge which hee founde in the Bookes of Tullie and of the rest of the heathen Philosophers. But, after that this his pzyde was come downe and abased, and the opinion whiche he had of him selfe and of his knowledge, hee was of an opinion, cleane contrarye to his first: And then, hee right well perceyued, all humane eloquence, and Physiologie, to be no better then bladders stufc full of wind, and of no substance in respect of the holye Scriptures: although to the outwarde apparaunce they made a farre gallanter muster and shewe. And therfore, whiles the eyes of Saynt Augustines vnderstanding were blyndfolded with þ false opinion which he had of him selfe, he had the more hoodwinked them with this pompe & false apparaunce.

Tob. There are at this day, a greate many in the worlde, who are in the selfe and same predicament, that Saynt Augustine was in, at that time. But I know not, whether G D will giue them that grace, which he gaue unto him, to let them understand

There are manye, that will counterfeit S. Augustines pride, but they will not follow his humilitie.

The fourth Dialogue, entituled

Understande their pride, that thereby they  
might be humbled, and for the false opinion  
which they haue of their eloquence, knowl-  
ledge and wisedome, to acknowledge them  
selues to be suche fooles, and blockheaded  
beastes as indeede they are, to the end they  
might bee made apte and Teachable  
Schollers in the Schoole of the woord of  
God. For, there are such a number of Po-  
eticall braynes, & so learned in the tongues  
and in humayne Philosophy: that they doe  
not onely make smal account of the books  
of the holy Scriptures, in comparison of  
their Heathenish volumes: as that, which  
is of all other the moste vyle, they esteem  
of them no better, then of the Dreames of  
olde doatyng fooles, and of doating olde  
wyues tales. And as for mine own part,  
let them haue as great knowledge as they  
will, vncill they burst withall, I wil esteem  
of thē no whit y more, if they be not honest  
men, and haue the feare of God before their  
eyes.

Theo. Thou touchest now a disease,  
which at this day raygneth more then ever  
it did, yea, and that among such as haue  
the

## Familiar Diuels.

the name of Christians, which is the cause  
that we haue so many Libertine Atheistes,<sup>Libertine A.  
theists.</sup> who scorne and laughe at all Religions.  
And althoough they are not in truely settled  
in any Religion, yet forsooth they woulde  
not bee thought to be vterly voyde of Re-  
ligion. And therefore, because they are  
of no religion, they are neuerthelesse of all  
Religions, in whar Countries soeuer they  
come vnto. For, they shooote at none other  
marke, but temporizing, or seruing of  
times, with every man, a Papist amongst  
Papistes, an Epicure with Epicures, an  
Atheist, with Atheistes, and to be shorte, a  
Diuel amongst Diuels, for they wil not be  
disquieted eyther in body or mynd neyther  
yet hazarde eyther bodye or goodes. And  
therefore, they will not greatly frame them  
selues neyther after Iesus Christe, nor af-  
ter the Pope, neyther after the Gospell,  
nor after the Massie, nor yet after any con-  
troversie that is at this day for Religion a-  
mongst Christians, without perhaps some of  
them sustaine some particular losse therby.  
For, if eyther gayne, or losse fall ouc vnto  
them on eycher side, they will counterfayce  
zeale in that Religion whiche they thinke  
wil

The fourth Dialogue, entituled

will bee mooste for their profite, and whiche  
they suppose will beste agree with that,  
which they desire to haue heere in this life,  
as wee haue a manifest example, chiefly, in  
the Prelates and Beneficed men of the  
Popishe Churche . For, if they did be-  
lieue that there were a G D D in heauen,  
and anye truce religion, whereby their life  
and conuersation ought to bee governed,  
and that they shoulde render an accounte  
thereof in the day of Judgement , they  
woulde surely be other maner of men, then  
in deede they are . Howebeit, they right  
well shew, as wel by their doctrine, as also  
by their life and conuersation , that they  
haue as much mynde of God, as haue bruite  
beastes , and doe as muche esteeme of the  
immortality of their soules, as of the soules  
of their horses and moyles . And therfore,  
all the zeale which they haue to their Reli-  
gion, proceedeth not from any loue whiche  
they bearre thereunto, but onelye to the ho-  
nours, and greate wealth whiche commeth  
vnto them thereby . And therfore, when  
they see them selues in danger to loose the  
they eyther become manifest blacke diuels,  
and beginne openlye to persecute , or if

they

## Familiar Diuels.

they haue anye knowledge and eloquence,  
they straight way, playe the iollye Balaam.<sup>Libertine Ba-</sup>  
mices. For they commend themselues vnto Iaamites.  
to Antichrist to resist the trueth of God,  
and mainteyne his false doctrine , against  
their owne consciences : For, they them-  
selues laugh him to scorne in their heartes,  
and doe no more beleue him , then those a-  
gainst whom they oppose them selues. But  
I feare mee , I haue doone them greate  
wrong to compare them vnto Balaam,bey-  
cause they haue not so muche fayth vnto  
the true Religion, as Balaam hadde vnto  
the Religion of the auncient Churche  
of G D D, neyther haue they so greate a  
regarde to God, as he had . But they are  
as like him in all other poyntes , as like  
may bee , as in desire of honours , and  
worldly possessions. And therfore although  
they are in part, black Diuels,yet are they  
in nature,more like vnto white and Famili-  
ar Diuels,where, the rest shew them selues  
to bee altogether blacke Diuelles.

Howebeit, whatsoever vizers they put  
on, they are alwayes in trueth, very Liber-  
tine Atheistes, notwithstanding, that they  
seeme outwardely the Followers of Po-  
pish

**Libertine  
Courtiers.**

The fourth Dialogue, entituled  
pishe Religion. And there are others al-  
so, who are almost like them, euen of those  
which follow the Gospel, if they knew they  
mighc any way gayne thereby. But the  
most of that sort, serue in Kings and Prin-  
ces Courtes. For, if Kinges and Princes  
faouour the Gospell, then they know, that  
if they faouour it as he doeth, that they shal  
come to greater dignity, or at least, be the  
better and more firmly establisched in that  
degree and honour wherein they stand, for,  
as they can court it well, so will they also  
be the first that shall make court to the Go-  
spell, and will bee come fayre whyte, and  
familiar Diuels, amongst the very angels.  
But if a man shoulde iudge them by theyr  
woorkes, fruities, and life, what Gospell  
it is that they professe, it woulde be soone  
iudged that they are very Libertine Athe-  
istes. For, a man shall never finde any re-  
formation of life in them, which is the chiefe  
cause of the preaching of the Gospell, and  
the principal marke to be marked and knowne  
men by, in those who haue received the  
true faith, in the true feare of GOD, and in  
a good conscience. And so by that meane,  
all their Gospel wilbe come a thing where  
wich

Bethel Familiar Diuels.

With to scorne the Pope, his Priests, Friars, and the rest of his shorne Balammes, and all the abuses of the Popishe Churche, and to make sporte and pleasantly talke of them, especially in the companies of Ladies and Gentlewomen. And if the Gospel wil glue them any such libertye, whereby they may abuse it, into carnal libertie, they will be sure to laye fast holde thereon: and not sticke to saye, that they are not like vnto those superstitious hypocriticall Papistes, whom they laugh to scorne.

Howbeit, further they will not, but as for the rest of their life, it shalbe as dissolute, as the most dissolute Papistes, from whom they differ in nothing but in this, that they haue put on a vizard of the Gospel, that they might therewith the better couer theyr Atheisme.

Tob. Thou hast hitherto spoken of Libertine Atheistes, who dissemble their Atheisme, under the colour of hauninge some Religion in them, so farre forth as it tendeth either to their commodity or discounodity. But there are some others, who be cause they canot find any such occasiō, beco

as

The fourth Dialogue, entituled

Llibertine new.  
ters. as it were newters, beeing of neyther side,  
as thou hast oftentimes sayde. And the  
chiefe men whiche marche vnder this En-  
signe, and that are of this Bande, are  
they which are puffed vp with eloquence,  
knowledge, and are drunken in their own  
wit and vnderstanding: As Saynt Augu-  
stine confessed him selfe to bee, before  
suche tyme as GOD had touched his heart  
with his holye spirite, whiche is the syp-  
rice of humilitie. But, althoough Saynt  
Augustine presumed thus of him selfe, by  
reason he was of so fine and quicke witt  
a spirite, and of so verie a sharpe vnderstan-  
ding, and excellent knowledge in humani-  
tie, as anye man that ever liued in his  
time and age: yet was there alwayes in  
him, some good seed of religio. But because  
hee was an heathen man borne, and there-  
faze had not from his youth beeene brought  
up in the woordes of God: but onely in hu-  
manicie and Paganisme, and in the Reli-  
gion wherein he was borne, hee could not  
rightly iudge of the true Religion, whiche  
he knewe not. And the opinion whiche hee  
had of himselfe, did so hinder him, as that he  
could not search after it, as he ought to haue  
done.

foliot: Familiar Devills. folio d

done. And after that diuers, but especially  
his mother Monica, who was a widdowe,  
and became a Christian before him, a very  
good woman, and one that feared God,  
had exhortid and solycized him to search af-  
ter the holy Scriptures: chose their exhor-  
tations stirred him up to the reading of the  
Bible. Howbeit, hee read it ne so reue-  
tently as he shold haue done, but rather  
for fashions sake, by reason he came not ap-  
poynted with that humyltie and modestie,  
which afterward hee knew was meete for  
the disciples of the holy Ghost to come. . . .  
But when God had rebated this his pride,  
with the spirite of modestie and humilitie,  
then found hee that in it, which before hee  
knew not how to finde in it: And by that  
meane he was somuch the more humbled.  
Howbeit, these gloriouſ arrogant men, of  
whom we now speake, who thus glory of  
their knowledge, and ſkill, are euē the ve-  
ry scorers and contemners of God: for  
they never ſhew, that euer they had the true  
feare of God before their eyes, nor yet any  
good ſeede of religion in them: For, there  
is a great many of them, who haue manife-  
ſted them ſelues greater Atheiſts, after they  
had

The fourth Dialogue, entituled

had once gotten some knowledge of the gos-  
spell, then euer they had before, and since þ  
time, haue euer lesse reuerenced the worde  
of God. For, the knowledge which they re-  
cepued by the entercayning of the Gospele,  
serued them to none other vse, but to disco-  
uer the Idolatries, supersticions, and abu-  
ses, which are in the popish Church, that  
they might laugh at them.

And euer sithence that time, they are  
growen euē unto this, that they are almost  
at the like poynt with the doctrine of Chi-  
stian religion. For, as S. Paul said, They  
judge thereof, as the Grecians and wise  
men of the world, iudged of Jesus Christ,  
& of his Gospel: who thought the preaching  
therof to be foolishnesse, because they were  
carnall men, and puffed up with an opiny-  
on of their owne wisdomes.

And because the Grecians, were alwaies  
more accounted of then any of the reste of  
the Nations, by reason of their sharpenesse  
of witte, and of the knowledge which they  
had in the artes, in Philosophy, and in all o-  
ther Letters of humanite, S. Paule na-  
meth them specially, although hee compre-  
hendeth under this name, all the rest of the  
heathen,

## Booke Familiar Diuels.

heathen, as well appeareth by that, that he opposeth them to the Jewes, and separteth them also from the Christians, vnto whome, as hee him selfe witnesseth, Jesus Christ is the true wisdome, vertue, and power of God.

Nowe, if these Libertine Epicures and Atheistes, had beene heathen borne, as S. Augustine was, or, if they had as much religion in them, being Christians borne, as hee had in his Paganisme, they shoulde never haue shewed them selues, to haue beene so monstrous beastes, as in deed they are. But althoough in name, they are Christians born, they are to be accounted of, as if they had beene borne and bredde amongst Infidelles and Paganes, yea euer amongst the Epicures, out of whose books they haue sucked and droonke, this prophane sprite of Athiesme, who thus carpech them away.

For, they haue yet lesse Religion in them, then euer had any of the heathen, who not onely did neit approue their doctrine, but which is more, manifestly, both by word and wrytinge condemned it, yea, and often-times execuced the by publick iustice name.

## The fourth Dialogue, entituled

Athenes. For, when God giueth vs ouer so farre, bee then by his iust judgement brytisheth vs in the cause of religion. And that it is to sentence prayer. therefore, that we shall not neede any more to pray vnto him, to beseech him, enlighten vs with his holy spirite, in the knowledge of his holy word.

Psal. 19. 119.  
2. Pet. 1.  
John. 16.  
Psal. 16.  
I Psal. 50.  
Mat. 7. 18.

The iudgement of  
God against the  
contempt and  
hating of his  
word.

But, ouer and besides, that David, and S. Peter, calleth the holy Ghost, the word of the Lord, a candle and lanterne which lightneth a darke place, and doth enlighten the simple, yet there is onething more in it, whiche the Lord hath promised, that he will heare as manye as shall call vpon him in trueth, he neere them, and graunt them his holy spirit.

To Toby. This then is the effect of thy conclusion, that proud men, and such as call not upon the Lord as they ought, for their iinstrucion in the knowledge of his holye will, haue no great good lyking to serue him accordingly. And because they haue no such loue and lyking: but contrariwise will liue as pleaseþ them, God, in his iust judgement giueþ them ouer into a reprobate sence, and leaueth them as a spoyle unto seducers, and false teachers. Wherefore, they

book iii Familiar Duties

they alwayes receyue and allowe rather  
falshood and errorey, then the trueth of the  
Lord. . Quid est quod non potest esse nisi sit in deo?  
to Theo. . In deo, quod non potest esse nisi sit in deo. Indeede, because they had no  
loue nor liking of the trueth, but rather of  
leasinges, the Lord by his iust vengence,  
hath given a mighty power of error unto  
such maisters as they haue a lyking of, and  
such as they are best worthy of. Another  
foxe when Moses admonished the people  
of Israel, that they shoulde beware of false  
Prophetes, who might deceyue them, hee  
namely sayde, that the Lord would tempt  
his people by false Prophetes, who shoulde  
make great shewes of trueth: and he would  
doe it to this end, to proue whether his peo-  
ple feared and loued him with al their hart,  
or not.

Wherein he manifestly declareth , that  
they which had the true feare of God before  
them, and loued him indeede, would never  
receiuē the false Prophetes, and cast off the law,  
& word of God, but alwayes continue  
in the doctrine, which the Lord God had  
reuealed unto them from heauen.

Toby. I thank thee, I now very wel

C 3 understand

## The fourth Dialogue, entituled

Understand this poyne, and the cause also,  
why the devill euery manner of way, hath  
so great power ouer vs, as he hath. More-  
over, although we haue already spoken of  
many that are haunted with Deuilles; yet

Of Lunatique, haue wee not all this while spoken anye  
blind Demone. Abut of the Lunatique, deafe, dumb, and  
screches.

Mat. 12. 17.

Mark. 9.

Luk. 11.

Theo. It is no great matter: For me  
will create of them, when thou shal thinke  
it best.

**The**



The Tytle and effect of the  
fift Dialogue, of the world posseſſed with Deuils;

*Deuils.*  
His fifte Dialogue is called, the dialogue  
of Ludatique Deuilles; because the chief  
matter contained therein, treateth of a Lunac-  
tique Demoniacque, of whom the Evangelists  
make mention, and of such as may be compa-  
red to the same. And because there were  
many accidentes, which fell out vnto this De-  
moniacque, somewhat is also sayde, of deafe,  
dumbe, and blinde Demoniacques, and howe  
Jesus Christ healed them.

*a  
tu  
ri  
c  
n*  
What grace God graunteth to men, by the  
preaching of the Gospell.

In what a dangerous estate they are, which  
are deprived of the Gospell.

*30* Of the Prophecies, of the hardening and  
blynding of their hearts, which contemne the  
word of God.

What power the Deuill hath ouer younge  
children, and what be the causes therof, and of  
Originall sinne.

What occasions the Deuill taketh at the infir-

The Contentes.

wiles of men, thereby to hurt them.

Of those meanes, by which wee give the  
Devill libertie to have accessse unto vs.

Howe the Aungelles were conuerted into  
Deuils.

Of Lunaticke fooles.  
Of the wicked Spirite which gormented  
Samuel to do wronge, and to be a curse  
unto all. Of the Vengeance of God, upon the mighty  
men of the world, to bring noisome wiles  
unto such as follow Saules ill conditions, and  
which strive against their owne consciences.  
Of such as the Devil casteth into the fiers  
and into the waters, to shalld haue admis-

Of the woman possessed of a Spirite, which  
sheeigney, by supping vpon it.

Of the reigne of God. Mammon heers in  
this world.

The power of the Devil to bewitch vs  
to do wronge, and to make us to do  
such thinges as wee haue neuer done.

What power the Devil hath over vs  
to haue ourselues to doe such thinges as  
wee haue neuer done.

What power the Devil hath over vs  
to doe such thinges as wee haue neuer done.

What power the Devil hath over vs  
to doe such thinges as wee haue neuer done.

bolatias, ougolai C. iiii. edit.

# The fift Dialogue of the

Demoniacke world, intituled

Lunaplike Diuels.

Theophrast, Toby, Jerome.

Eustace.

Theophraste.

**H**ere is no man liuing,  
but that would be great-  
ly afraid, when as hee  
considereth of the estate  
wherethin these poore wretched  
miserable demoniackes  
stoode, who were posset-  
sed with a Legion of Diuels.  
But if  
they were very miserable, no doubt of it,  
the estate of a lunaticke, deafe, dumbe, & blind  
alcogether, seemeth unto me to bee most un-  
gracious.

Tob. I warrant thee, the least of all  
these mischites is great enough to make  
the estate of a poore man miserable.  
Tob,  
although we bee neare wholy blind, deafe,  
noz dumbe, yet see how we take on, when as

The fist Dialogue, entituled

our sight alone, beginneth to faile vs, and  
that wee must bee faine to vse spectacles:  
Or, if wee heare not so well as wee were  
wonted to do: or that we stammer, or haue  
any other impediment in our tongue, and  
speake not so plainerly as wee woulde. And  
if we be thus at this point, wee may easily  
iudge, what a miserie it is to bee altogether  
blinde, deafe, and dumbe. But, if we haue al  
these at once, besides a number of other  
strange diseases, ioyned together with them,  
then is there a notable sorte of mischieses pi-  
led vp in vs all at once.

316 Theo: To That is out of al doubt, and by  
how much both the sight, the hearing, & the  
speech are the excellente giftes of God, by so  
much are those men most miserable, who are  
deprived of them.

Tob: For mine owne part, I verily suff-  
fise that there is no man living but had ra-  
ther die ten thousand times, then he would be only  
blinde, deafe, and dumbe, although hee were  
no demoniacke.

Theo: Surely, hee that shoulde be in that  
estate, shoulde be more miserable, as a man  
would say, then the very bruite beast. Now  
imagine that this might be, when as the di-  
uell

**Lunatique Diuels.**

uell should be amiddest all his mischievous  
curnes, whereof he is the cause & instrumēt.  
And if wee must iudge these Demoniacks  
to be miserable, what shall we say by them,  
who haue all these inconueniences in their  
soules:

To. If we could as wel discerne these mischieves in our soules, as we cā whē we haue thē in our bodies, I doe not doue but þ wes would be in greater fear of thē, then we are.

Theo. And yet for all this, they whome  
Satan the god of this world, haue blindsol-  
led their eies, to the end they should not see  
the light of the gospell, and whose ears he  
hath stopped, that they should not heare the  
word of God, and whose tonges he hath  
tyed, þ they should not call vpon, and praise  
the Lorde, and such as whose hearts he pos-  
sesseth and hardeneth, to the end they should  
not beleewe the gospel, are withoute al doubt  
a great deale more miserable and accursed,  
then these dumb, deafe, and blinde demoni-  
akes, whereof I speake. ¶  
Tob. And yet a man shall finde a great  
number of these demoniakes in the world.  
Theo. Why mā, there is almost nothing  
els in it. For we our selues, haue sometimes  
been all in this estate. And that which is  
more

The fist Dialogue, entituled

more, al men are such by their owne nature; vntill such time as Jesus Christ comneth vnto them, to drie out the diuer, whome keth them so deafe, dumbe, and blinde. And therefore, so often as we see any man conuerted to the Gospell, wee must chynke it to bee such a woorke, euен a most excellente work of god: neither ought we lesse maruel at the matter, then if wee sawe him healing the deafe, dumbe, & blynde demounts before our eyes. And by this we may odnge, what grace God sheweth to those kindes of people, out of whiche Jesus Christe driveth the Diuell, by the preaching of the gospel, that they might see the light of God, whiche without al comparison, is a great deale more to bee desired then the light of the Sunne, and make them heare the voyce of theyr shephearde Jesus Christe, and open theyr

Col. 2  
The grace, whi- mouthes to preach & declare his myse and the God shew- glossoes for, there is no harmonie of the eth to men, by the preaching of mouth, nor yet of musical instrument, so the gospel.

pleasant to y bodyly eare, as y voice of god is pleasant to the ears of the soules, of the children of God. And as this greatly v- lightheneth them, to hearre this so sweete and pleasant a voyce, enuie so let eme se it is as a childer right full ioy in His great

bois Lunatike Diuels. fol 11

great a delight to thē, to haue their meuchs  
open, to magnifie and sanctifie the name of  
God, and to call vpon him incessantly. And what a cursed  
contrariwise, we may iudge in what a cur-  
sed estate they are, who bee deprived of this  
benefit of the Lord. For, it is euē as  
muchē as if wee sawe the Diuell visibly  
raigne amongst the deafe, dumbe, & blinde,  
neuer ceasing tormenting of them, both in  
soule and body, more cruelly, then the moste  
tormentous hangman in the world is able  
to devise to torment the most wicked man  
that might possibly be committed into his  
handes.

*sq Tob. 10 Assuredly, I doe tremble when  
I thinke of that whiche thou speakest, and  
when I heare thee speake.*

*Theo. 10 What wouldest thou then say, if  
thou shouldest see with thine owne eyes, the  
thing as it is in deed's. For, if the Infidels,  
and enemies of God could perceiue and be-  
lieue, that they were in this estate, no doubt  
of it, they would bee more afraid of it then  
they are.*

*Tob. 10 For mine owne part, I verily  
thinke, that they would fully and wholly bee  
contented to die, so that they might but only  
vnder-*

The first Dialogie, entituled

Understand and lay hold of it

Theo. Why then, if the estate of all such

as remaine in the darknesse of error, and

ignorance, be so accursed, horrible, and fear-

ful, yet for all this, there are none of all

those which are in such estat, who are more

accursed, then those whome God rejecteth,

by reason they haue contyned his holy word,

and to whom he sendeth his prophetes and

seruants, to doe that duetie which the Lorde

committed to Iсаiah, when as he said vnto

him, Goe thy way, and tell this people,

Isaiah. 6. A prophesse of that in hearing they shall not understand,

the hardening of and in seeing, they shall not perceiue,

their heartes, Blockishe the hearte of this people, stoppe

which contemne their eares, and close vp their eyes, to the

ende, they may not see with their eyes,

nor heare with their eares, nor yet un-

derstande with their heartes, that they

may not bee conuerted, and so bee hea-

Toby. Surely, surely, this is a feare-

full prophesse.

Theo. By this we may evidently see,

that euен as God by his iust judgement ab-

bandoneth the Demoniackes vnto the Di-

mons, and the like, so doth hee conuert,

the other partie.

Lunatike Diuels. Redit

uell, ouer whom he graue them power, euen  
so he abandoneth him, and dischargeth his  
handes of all such as concerne his giftes &  
grates, to the end the diuell might close vp Exod.4.7.8.9.  
thei eyes and eares, and so harden their 10.  
heartes as he did Pharaos, that they might  
perish accursedly, as they deserued and mi-  
shed. For, seeing they toke pleasure to blind  
themselues, because they would not see the  
light of the woerde of God, and stopped their  
eares, that they might not heare his voice,  
and hardened their heartes, that they might  
not beleue the gospel, they well deserued,  
that God should forsake them.

Toby. Verily, these men might well  
bee placed, amongst the blinde, deafe, and  
dumbe Demoniackes, saue that I thinke  
they are not dumbe to blasphem the name  
of God.

Theo. If euer there were blinde,  
deafe, and dumb Demoniacks in the world,  
these are they. And the greatest number  
of those, are they who so greatly glory of the  
knowledge of the gospel, & to be the people  
of God.

And

The fift Dialogue, entituled

¶ And therefore this prophesie of Isayah,  
is alleadged and rehearsed sixe times at the  
least in the newe testament, as well by the  
fourte Evangelists, as also by Saint Paule.

¶ Mat. 13.  
Mark. 4.  
Luke. 8.  
John. 12.  
Actes. 28.  
Rom. 11.

¶ For, euēn as the preaching of Isaiah did  
blind and harden the heartes of those hypo-  
rites, and rebels that were amongest the  
Jewes, not through the Prophetes faulce,  
but through their owne: euēn so was the  
preaching of Jesus Christ, and of his A-  
postles, amongest them who in their dayes  
were like unto these, against whom Isaiah  
prophesied. And we see that this prophesie  
is dayly accomplished, not onely in Christi-  
an Papistes, but also in such as greatly  
boast of the reformation of the Gospel and  
more in them, then in any other besides, be-  
cause they most villanously abuse the gra-  
ces which God hath bestowed vpon them.  
And therefore, because their unthankeful-  
nesse is meruulous great, it is good reason  
their punishment should bee the greater.  
¶ Therefore, it is not without iuste cause  
that this prophesie is so often repeated in the  
newe Testament, more then any other that  
is in all the Bookes of the Prophetes.  
¶ Tob. I beseech the Lord keepe vs by his  
grace

## Lunatike Diuels.

grace, þ we fal not into any such inconueniences, to the end we become not such desperate Demoniakes. But what saiest thou now of Lunatike Diuels? For thou hast Lunatick Demos not as yet, set downe thine opinion of thē.

The. Although Saine Mattheu cal-  
leth this Demoniacke, only Lunatike, yet  
Saine Mark sayth, that he was deafe also,  
and Saine Luke, that he was dumbe, and  
they all agree together, that he was euē so  
from his infancie.

Tob. This is very strange, that the  
Diuel should haue such power ouer young  
children.

The. This is an example admonitato-  
rie to vs of many things, if we can wel con-  
sider of them.

Tob. I pray thee tell me what things  
they are.

Theo. First of all, wee are hereby to  
judge of the stale & condition of our nature,  
and how corrupt and accursed it is, by rea-  
son of sinne, seeing, that euē from our in-  
fancie, the Diuel hath such power ouer vs.  
For, if young childre were without sin, the  
Diuel should haue no power ouer them, no Originall sinnes  
more then death which the diuel hath begot Rom. 5.

F through

The fist dialogue, entituled

through sinne. And therefore, Saint Paule  
proueth, that beeause children dye, that they  
are subiect to originall sinne, and that they  
haue alreadie deserued punishment for the  
same in this their infancie. And so, some of  
the auncient doctours of the Churche, take  
this example of the Lunaticke infant, to  
proue the same, against all suche as denie o-  
riginall sinne, affirming, that young chil-  
dren are innocent, and without sinne.

Tob. Surely, the reason of these an-  
cient doctours is buile vpon a sound founda-  
tion.

Theo. If children then of this age de-  
serue now such iudgement at the handes of  
God, if God will iudge them in rigour, wee  
may soone haue an estimate, what venge-  
ance we dayly deserue at the hands of God,  
considering, that wee haue not this natural  
corruption onely in vs, whiche we call Ori-  
ginall sinne, and is in young children, but  
that whiche is more, wee continually carry  
about with vs the cursed and damnable  
fruities, by whiche, we incessantly prouoke  
the heauie wrath and displeasure of God  
against vs.

Tob. This example ought to teach vs,

## Lunatike Diuels.

to humble our selues vnto the Lord our God, and incessantly pray vnto him. That Mat.6. hee woulde not leade vs into temptation, Luke, 11. but deliuere vs from euill. And therefore we ought to bee very watchfull, and stande vpon our guard, to the end he ouertake vs not vpon the sodaine. For, if this be so cruel an enemie vnto young childdren, be sure, hee will vse no great curtesie vnto vs. And if GOD giuech him suche libertie to hure young childdren, out of doubte, hee wyll never spare vs, seeing that we haue a great deale more deserued his furie and indignation then young childdren?

Theo. Every man may understande this, if hee will. But yet consider somwhat more in another point, of the malice of Satant. It appeareth by the wordes of Salut. Luke, speaking of this miserable Lunatike, that the Diuell, tormented him not continually, but that hee gaue him some respyce, although but a little. For, hee settech it downe in these plaine termes, had that this Diuell would hardly depart from this wretched childe. Whereupon, it must followe, that hee departed sometimes from him.

Luke.9.

Of the disease  
which this luna-  
tike demoniac  
had.

¶ 2

Toby.

The fift dialogue , entituled

Tob. Is this the cause, why the Euā-  
gelists called him Lunatike.

<sup>he falling sick.</sup> <sup>25.</sup> Theo. I doe not thinke, that hee was  
called Lunatike, because he had the falling  
sicknesse, which commeth by fittes, as the  
Moone increaseth and decreaseth. For, be-  
cause that this disease commeth of the in-  
firmite of the brayne, it therfore followeth  
the course of the moone. And again, because  
the brayne is very colde and moist, it agree-  
eth mightily with the nature of y<sup>e</sup> Moone,  
which God hath created to be of such a na-  
ture, as that it might preserue colde and  
moyst things, as hee hath created the Sun  
to bee of a hoate and drye nature, that it  
might preserue the rest of the same conditi-  
on, to the ende, that all the creatures of  
God, might be kept in order, which God in  
his Almightie psonidenece hath disposed.

<sup>the hie euill.</sup>

Tob. Is this the cause, why wee also  
commonly call this disease, the hie euil, and  
that we terme them which are subiect there  
to, to fall into the hie euill?

Theo. That may bee one cause there-  
of. For it cannot take a man hier, then by  
the head, or brain, when it taketh hym in the  
head

## Lunarike Diuels.

head and braine , as that he falleth to the grounde, as a Butcher knocketh an oxe in the head. It is also said of this Lunaticke infant, that the Diuell cast him, and made him sometimes fall into the fire, and sometimes into the water, in such sort, as that it was maruaile that hee had not bee kild a thousand times. It is likewise written, that he soimed at the mouth, and care himself horribly.

Tob. All these accidents, do greatly folow the falling sicknes. But it is namely set downe, that the diuel did all these things and not the disease.

Theo. The one of them is no let to the other. For althougl the Diuell is the Gouernour and ruler of this doing, yet hee taketh it from the infirmitie and disease, wher unto he knoweth this infant to be subiecte, and occasio nech him to doe that euill to him selfe which he doth, and so serueth his turne therewith, for the exercising of his crueltie and malice towards him. And therefore, hee watched and ppyed out the tymes and seasons, when this disease came agayne to this childe, and hee himselfe also hastened and furthered it as much as was possible. And

The Diuell taketh occasion to cause men hurt themselves, eu by their own infirmities.

## The fist dialogue , entituled

therfore the Diuell surpresed this childe, when hee knew that hee shold fall into the disease, to make him fall either into the fire or into the water, and so by that meane destroy him if hee coulde. And therefore S. Luke saith, that the Diuell, with much a doe, departed from this childe.

Tob. I haue alreadie considered of two thinges which thou hast spoken. The First, is of that whiche hath heretofore been handled, as concerning the desire whiche the Diuell hath to hurt the creatures of God, but especially men, as for example wee haue seene in the Legion of Diuels, who entered into the Gergesites swine, after they had beene druen out of the Demoniacks.

The. What is that other point, whiche thou wouldest speake of?

Tob. It is euē this, That I see the horriblie iudgement of God, and his greate mercy together, in one and the selfe same person. For, althoough God had left this poore and miserable childe unto the diuell, yet hee so hiddeled vp the diuel, as that hee coulde not hurte the childe as hee woulde: but in good soore, in despite of all that the Diuell coulde doe. And God preserued this childe, that Jesus might heale him, as

Lunatike Diuels.

such time as hee has appointed, to the end  
that his sonne Iesus Christe might be glo-  
rified by hym, and that the worlde might  
know what power hee had, ouer the most  
wicked and terrible diuels.

Theo. Nowe in very deede, this was  
very well considered, and spoken of thee,  
but yet there is som thing more to be noted,  
ouer & besydes all this, and y<sup>e</sup> is this, that see-  
ing the diuel taketh occasion to rush in vpon  
men, throught their infirmitie<sup>s</sup>, and corporal  
diseases, and so cruelly deale with them, we  
may very well consider, what occasion hee  
migh<sup>t</sup> take, by the infirmitie<sup>s</sup>, diseases, and  
greeuous sinnes whiche are in our soules,  
for the destroyng of vs eternally. And  
therefore we had need, very carefully looke  
to our selues, how by such means, we invite  
and bid him come to vs.

The meane by  
which we suffer  
the diuel to haue  
accesse vnto vs.

Tob. Surely, me thinketh y<sup>e</sup> we haue  
a very manifest example of that which thou  
speakest, in Judas. Because, y<sup>e</sup> diuel, seeing The example o.  
Judas.  
him inclined to couetousnes, tooke occasion  
to enter into him, y<sup>e</sup> redie & open way. For,  
as I take it, some of the Euangelistes say,  
that Satan entred into him.

Theo. In deede, Saint Luke and Luke, 22.

The fist dialogue, entituled

John.13.

Judas a very  
diuell.

Mat. 27.

Act. I.

John. 6.

Mala. I.

Apoc. 2.3.

The conuersion  
of Angels into  
diuels.

Couetousnes.

S. John haue so set it down. And althogh  
the Diuell entered not into him to torment  
his body, as his custome is, to torment De-  
moniakes, yet he so tormenteth his soule, as  
that he drove him to that issue that he made  
him hang himselfe. And because hee  
was so disloyall a Traitor, where he shold  
haue been an angel of God, vnto the which  
estate Jesus Christ had called him, our Sa-  
uiour of very right and iustly, did not onely  
call him Demoniack, but euen plaine diuel.  
For, seeing the true ministers of the Lorde  
be called in þ holy scriptures, the angels of  
god, th̄ē may they iustly be holdē for diuels,  
which abuse their office, and band th̄ēselues  
against God, where they shoulde thereby  
honour him. For, heerein they do the office  
of Diuels, because they abuse their office,  
and the excellent giftes which God hath be-  
stowed vpon them.

To. Me thinketh, that this exāple shold  
terrifie all couetousmen, but especially, all  
the wicked ministers of the Churche who  
make theyr ministerie serue their coueto-  
usnes. For, the diuel hath a iolly entrance  
into them.

Theo. Forsooth, it is very true. But  
chiefly

## Lunatique Deuils.

chiefly into those, which sell and betray Jesus Christ and his Church, through their couetousnesse.

Wee might say as much of other vices, notwithstanding that this vice of couetousnesse, is one of the chiefest, by which the Devil hath Lordship ouer vs, & maketh vs his slaues.

To. I pray thee, shew me some other examples of Lunatique Deuilles, tending to this purpose, and of the occasions, þ the Deuill taketh by our infirmities & sinnes to hurt vs withall.

Theo. Contented, It is written in the Booke called Ecclesiastes: That the talk of a man whiche feareth G O D, is alwayes wise: But a foole chaungeth as the Moone.

Eccle.37.

To. Why, then I perceyue, we may very wel place fooles, amongst Lunatique men. And so by that reason, the number of Lunatiques shoulde bee great, seeing that there is a great and infinite number of fooles.

Theo. Howbeit, if they be both Lunatique and demoniacques: yea, deafe, dumbe, and blinde, they are the more daungerous

fooles.  
§ 5

The fift Dialogue, entituled

fooles. And yet we see almost nothing els before our eyes. For wee shall see some of them, at one time or an other, seeme to haue a good lyking of God , his woyde, and of vertue, and honesty . They haue their momentes, and fitnes , wherein they deale wonderfully, so that a man would thinke them to be become the honestest men in the world. And in the turning of an hand, they are so suddainlye chaunged from better to worse, as that thou wouldest saye, that the Deuill was entred into their bodyes , and so became Demoniacues.

Saule is left to the wicked spirit These men are such Demoniacues, as king Saule was . For, it is written of him, that after Samuel had annoyncted Dauid, to be king ouer the people of God , in Saules steede, the good spirit of the Lorde departed from Saule, and the euill spirite of the Lord tormentted him. And shortly after, Saules seruantes, called this Spirit, the euil spirit of the Lord.

Toby. I take it , that the holy Scripture, so saith, vnderstanding therby, that the Lord sent this wicked spirit, in his iust iudg-  
ment to punish him by him, as he had of long deserved.

Act. 14. 1.

Theo.

## Lunaticque Devils.

Theo. There is no doubt of it.  
Wherupon thou art to note first of all, that the Hebrew word, which the holy scripture useth in this place, may be diuerslye interpreted. For, it may also be interpreted, that this wicked spirite, terrifid, or choked, or puffed vp, or els astonished Saul, and mad him become blockish.

To. But before we talke any further of this wicked spirite, which came vpon Saul, after that the good spirit of the Lord was departed from him. It hath heretofore beeene declared, that Saule was a great hypocrite, and a most gloriouſ man, and an enuious Rebel to God, and had so pronoked God vnto anger, as that he caused Samuel to tell him, that he should be bereaued of the kingdome, which he had giuen him, as in 1.Sam.15.17  
deede it was. And the cause why GOD gaue him ouer vnto the wicked spirite, came by reason therof.

How the Devil  
hath dayly great  
aduantage ouer  
vs.

1.Sam.31.  
2.Sam.11.

Now, Saule was not so wicked and curſed, before ſuch tune as the wicked ſpyrie had taken poſſeſſion in him, neyther was he any right Demoniacque, without he kepe it more cloſe before, then afterward he did.

And

The fift Dialogue, intituled

And therefore, how are wee to understand this, that the good spirite of the Lorde departed from Saule, and that the wicked spirit came vpon him, in the steede of the good?

Theo. The example of Judas, of whome wee haue so often spoke, may serue vs to great purpose, for the resoluing of vs in this question.

John.6.

For, when Jesus Christe sayd, that Judas was a Deuill, there is no doubt, but that the Deuill reigned in the heart of Judas before. But because that Judas continually more and more abused the giftes and graces of God, and grew worse & worse, wher he shold haue waxed better & better, hee made the waye more open and plaine, for the Deuill to enter into him.

John.13.  
Lukc.22.

Wherefore S. John setteth it down, that the Deuill put it in Judas heart, to beetray Jesus Christe: and afterward hee saith, as S. Luke sayde, that Satan entred into him.

It was not meant by the Euangelistes, but that the Deuill was in him before, and namely, when hee beganne to murmure against the woman, who had spent her precious

## Lunatique Deuils.

rious oyntment vpon Jesus Christ. But Math.26.  
their meaning is, that we shold understand, Mark.14.  
that the Deuill at that time , had taken lar- John.13.  
ger possession in the heart of Judas , and  
had greater power ouer him,in so much that  
he was maister of all , as experiance after-  
warde manifestly declared.

Toby. Thy meaning then is , that ic  
fa red eu en so with Saule.

Theo. True in deede, for the thing is  
most apparaunt.

For , eu en as Judas did a great deale  
worse, after such time as he . Luke and he .  
John spake, that the Diuell was entred in-  
to his hart, so that Judas was ther come eu en  
vnto the fulnesse of all iniquitie & wicked-  
nesse : Eu en so fell it also out with Saule,  
after that the good spirite of the Lorde was  
gone from him, and he left vnto the wicked  
spirit. For, before that, the good spirit of  
the Lorde, caused him to doe manye good  
things, although Saule had not a true and  
sound heart. Howbeit, although he did him  
selfe no good, yet did he good to others, con-  
sidering the estate wherin he was. But,  
after that the good spirit of the Lord , had  
wholy giuen him ouer to Satan, a manne  
mighty

The fift Dialogue, intituled

might haue seene him grow worse, daylye  
and hourely, so that hee never rested, vntill  
such time as he had filled the measure of al  
wickednesse, and for a man of his degree &  
qualite, made euen as shamefull an end, as  
Iudas did. For, after that Saule had com  
mitted the very worst deedes that he could  
possibly devise, against God, and against his  
seruant Dauid, the Devil at last egged him  
so far forth, as that hee destroyed hym selfe  
with his owne handes.

2. Toby. This is a fearefull example of  
Gods heauy vengeance, especially vpon so  
noble a personage. For, if God spare not  
the most mighty kings and Princes, we are not to look that  
he will spare any others whatsoeuer.

Theo. It is so farre off, that hee spa  
reth great kinges, and mightie potentates,  
because they are of great magnificece, as by  
he punisheth them with more greevous, no  
table and fearefull tortures, then any of all  
the rest of his people. For, by how much  
the more he hath made them great and ex  
cellent, by so much the more are they vn  
thankefull unto his maiesie, when as they  
abuse his graces. And againe, there are  
no ennies of God, which more dishonor  
him,

I. Sam. 31.

God plagueth  
the most mighty  
kinges for their  
transgressions.

## In Lunarique Deuils.

him, & do greater hurt vnto al mē, by these  
euill examples, and lesse punished by men,  
then they which are in the greatest autho-  
ritie. And therfore it cannot be chosen, but  
that God him selfe must arise to execute iu-  
stice vpon them, seeing that none els wil, or  
can doe it: And hee must needes cause them  
make a publick amends, for all the horrible  
and grievous offences, whitch they haue  
heretofore committed, and stil dayly doe.

Toby. To saye tritely, hee handleth  
the very roughly, when he once beginneth  
to lay his hand on them.

Theo. But amongst all the rest, whō  
the example of Saul ought most to terrifie,  
The Imitators  
of Saul.  
are all gloriouſ, preude, enuiouſ, and hypo-  
critical men, and all tyrants, but especially,  
those kindes of men, whoe fight against  
their owne conſciences, and persecute ſuch nouſ thing it is  
as they know to be moſt innocent. For, for a man to ſtriv  
against his own  
conſcience,  
Saul, was ſubiect to althene vices. But, he moſt maniſtely ſhewed, what great po-  
wer the Devil had ouer him, when as he ſo  
openly fought againſt his own conſcience,  
whitch ofteentimes enforced him to accule &  
condemne his own ſelf, for the iniuries and  
wouges which he had done vnto Dauid.

For,

## The fifth Dialogue, entituled

For, how often was he enforced to say, that  
he was a vile and wicked man, and had done  
great iniurie to Dauid , and that Dauid  
I.Sam.24.26. was innocent, and a far honeste man then  
him selfe: And who enforced him this to  
doe, but the very power of the trueth , and  
his owne conscience, which drake him to it,  
as if he had beene racked to doe it: he right  
well knew, that he did wickedly, and that he  
manifestly fought against God, and yet for  
all this, he no whit amended him selfe : but  
stil became more trayterous, fierce & cruel,  
without any regarde , either to G D D,  
iustice or equicie, then any bruse and furious  
beast.

But when he made such a idly confessi-  
on of his sinnes, a man would haue thought,  
that he had beene very penitent, and alco-  
cher conuerced. A man would haue thought  
that he had beene come againe to his right  
wittes, and that he had beene very well di-  
sposed to haue don much better, then before  
time hee had. But hee was immedately  
ascer, quite and clean altered, and did worse,  
then before he had done. Insomuch, that  
at the very same instant, wherein hee vsed  
these speeches, declaring the innocencye of  
Dauid,

## Lunaticke Diuels.

Dauid, he tooke his Iaueling, & thought if  
he had coulde to haue run Dauid through  
with it, with his owne handes , and after-  
ward caused him to be sought for al ouer, to  
haue put him to death.

Tob. Surely, herein he right wel shew-  
ed, that he was a very Demoniacke, and  
most Lunaticke.

Theo. We see a great number of such.  
For, there are an exceeding mighty num-  
ber of those, who, after they haue long time  
fought against their own consciences, haue  
some remorse thereof . But for somuche  
as G D D forslakech them , because they  
haue forsaken him , the Deuill their mai-  
ster, who hath so great power and dominis  
over them, hath no more stay of them, then  
of senselle and mad men. And therfore they  
alter their mynds every houre. And if it so  
fall out, as that they sometimes light on the  
righthe side, they by & by tumble ouer againe  
unto þ other side, so þ, the moone changeth  
not so oftē as they do. But this is the nature  
of al such as are subiect to the diuel. For, af-  
ter any furious & mad spirit hath once got  
possession of them, they are never long in  
one mind. Tob. Thou hast already spo-

G ken

## The fist Dialogue, entituled

ken of many greate vices which greatly  
haunc vs, that make vs subiect vnto him.

Tob. It is said, that the diuel many times  
cast the Lunaticke one while into the fire, &  
w:om the diuel another while into the water. Now, whē þ  
ouerthoweth, and maketh  
them fall into  
the fire.

The fire of Co-  
uetousnes.

diuel eggeth vs forward, so that he causeth  
vs to fal into the sinne of couetousnesse, he  
casteth vs into a farre more dangerous fire,  
then if he did cast vs into a materiall fire.  
For, couetousnes, is such a fire, as is impos-  
sible to be quenched, by reason of that which  
is cast into it, but burneth stil more & more.  
Wherfore the couetous men burne con-  
tinually in this fire, and consume therin much  
of that that is cast in, with them.

Tob. If they were cast in into a ma-  
teriall fire, they shoulde bee discharged for  
being burnt any more. Howbeit, these men,  
of whom thou speakest, are in a farre worse  
estate, then if they were burnt bus in a small  
fire.

The fire of  
whoredome and  
Lecherie.

Theo. Wee might likewise saye as  
much of Whoremongers. For Lechery is  
a fire also, and as hard to be quenched, as þ  
fire of couetousnesse. And how many do we  
daylie see cast into this infernall fire by the  
diuel, who are there truely roasted both  
body

## Lunaticke Diuels.

body & soule. But there are a maruellous great number ,especially , of these Lunaticke Demoniackes, whom the diuell very often casteth into this fire of whoredome and lechery, amongst the suppostes of the popish Church, who had rather burne in it, contrary to the counsell of Saint Paule , and the expresse commaundement of God, The contempt  
of marriage pu  
nished. then marry, and finde water in holy marrage to remedy it, wherby they might quench 1. Cor. 7 this fire , and so be ridde of it. But they had rather haue the diuell keep them there, Gen. 1.2. then they woulde serue God in that estate Math. 19. which he hath ordyned frō the beginning.

Tob. But what are they, whom g diuel maketh thus fall into the water?

Theo. Why man, there are an exceeding number of them. We may place in this ranke, all voluptuous and lycentious persons, who suffer themselves to ouerflow as it were water ,in their pleasures & delights. And therfore they make this entree for the Diuell to enter into them, to the end he might plunge and drown them ouer head and eares, so that they shoulde never be able to come out agayne. To be shoure, if wee woulde discourse of this matter

G 2. more

The fist Dialogue, entituled  
more at large, we should find, that the most  
parte of vs, are thus dayly dealt withall by  
the Diuell, who handeleth vs not onely as  
hee handled the miserable Lunaticke, but  
a great deale more cruelly. For there is no  
comparison betweene the harmes whiche  
the Diuell is able to doe to the bodies, and  
those whom he incessantly hurteth in their  
soules.

Tob. Being we haue talked so long,  
of so many sortes of Demoniackes, I wold  
gladly now know of Ierome, what he were  
able to say to this matter, considering hee  
hath so long heard vs, & never spake word  
which I maruel of. And me thinketh also þ  
he is about to leauie his silence, and to say  
somewhaet.

A storie of a wo-  
man Demon-  
acke that was  
neuer satisfied  
with money.

Ier. Surely, thou and Theo. haue said  
so much, as that you haue leste me no great  
matter to talke of. But I will tell you a  
Tale which once I hard done by a woman  
Demonicke, who differeth farre frō those  
sortes of Demoniackes, of whom thou hast  
before spoken.

Tob. Thou wouldest fayne tel vs here  
some fable and old wiues tale, to make vs  
forget all the doctrine whereout we might  
gather

## Lunaticke Diuels.

gather some good matter, of the talk which  
we heretofore haue had,

Ier. I wil tel thee, they that told me this  
hystorie, tolde it not unto me for a fable, but  
for a true hystorie. And for myne own part,  
I verily beleue, that they counterfayted  
not the matter. And put the case it were a  
counterfayte thing, yet shal it turne to good  
purpose, as concerning those matters, wher-  
of you haue talked.

Tob. Thou shouldest haue gone on  
with thine history, whiles we haue enterai-  
ned thee with these great promises. And  
therfore let vs now heare it.

Ier. First of al, it was told me that this  
hystory happened in Almayne, and that this  
Demoniacke was so lycorous of money,  
as never Jacke Dawe had greater delighte  
in it. For she woulde no sooner come neere  
any man, but that her hand was sodainly v-  
pon his purse or money bagge if he had a-  
ny, that she could find. And if she had once  
fingered it, she woulde haue so lustely be-  
stirred her, and so suddaynely haue put the  
Gold or siluer which she had fingered vnto  
her mouth, as that a man coulde not haue  
beene so wary of her, but that she woulde

haue

The fist Dialogue, entituled  
haue more suddainely haue licked it  
in.

Tob. I promise thee, this was a mar-  
uellous straunge Diuell. Why, those whi-  
ch we commonly call Saracins, or Egyp-  
tians, or els Bohemians, are nothing skil-  
full in respecte of this Diuell, no nor yet  
the Jacke Dawes, who are the notablest  
theeues for money that may bee, and will  
sometimes as quickly dispatche it. But  
what became of this Demoniacke in the  
ende?

Iero. I vnderstoode by them who  
 tolde me the tale, that Luther was asked  
 his opinion of her. For hee was then a-  
 live, when as this matter fell so out. And  
 the place wherein this thing happened, is  
 not farre frō þ place where Luther dwellet  
 but I doe not well remember the name  
 which was told me.

Tob. It is no matter for the name of  
 the place. But tel vs if thou canst, what Lu-  
 thers aunswere was, as touching this de-  
 moniacke, to thase which asked his counsell  
 herein.

Ier. I understood, that he told them,  
 that it was an aduertisement of God to the  
 Almaines,

## Lunaticke Diuels.

Almaynes, and to all the world besides, that  
the diuell Hammon was unchayned & let  
loose, and raigned in the worlde, and was  
now more unsatiable then euer he had byn  
before, and therefore lefft neither purse nor  
bagge vnryfled. And that although he had  
drawen dyppe all purses and bagges, and lic-  
ked vp all the gold and siluer within them,  
yet coulde hee not be though full: For it  
is an unsatiable gulfe, whiche neuer cryeth  
hoe.

God Mammet  
raigning in the  
world.

Tob. What meauest thou by this di-  
uell Hammon?

Ier. That couetousnes, wherof the diuel  
himselfe is both God and father.

Tob. Indeed, me thinketh that Luther  
hitte it rightly. And if so bee there had  
been no such thing, but a fayned matter, for  
spoyce, yet it carrieth a good sence with it,  
for we daylye see before our eyes, the ppa-  
rize whereof Luther spake, both in al coun-  
tries, and also in all estates, and therefore  
the Almaynes are not to bee onelye char-  
ged therewith. For, we are able to say with-  
out counterfeting, that there is a diuellish  
couetousnes al the world throughout. And  
ifa man shoulde consider well of the matter,

The fist Dialogue, entituled

We shold see couetousnesse, to be a verye  
right shée Diuel, and maketh men become  
hee Diuels, & maketh such a nuber of De-  
moniacks as the woman was, of whō thou  
erst spakest, and begettech suche a number  
of great & litle Diuels, to play this pageat,  
as that the whole worlde is nothing els but  
a Diuelrie, altogether diuelished.

Ierome. This was that she diuel which  
chiefly made Judas such a Diuel, as thou  
hast saide he was, and so, neuer sithence that  
euer she ceassed hatching and bringing forth  
of such like as her self, who are the greatest  
hinderers of the course of the gospel, which  
any way might come vnto it.

Tob. We are then in a iolly countrey,  
when as we be in suche an hel, and haue to  
doe with so many sortes of Demoniackes  
and Diuels.

Ier. The danger is not so great to haue  
to doe with them, as it is to be one of the  
number.

Tob. I right wel know thy meaning.  
And therefore the hardest matter for vs re-  
steth herein, to find y meanes how to auoyd  
al these inconueniences, to wit, howe wee  
may first keepe our selues, from falling ins-

## Lunaticke Diuels.

to these mischieves. The second is, as touching the meane, whereby we may eschewe the hurt which these diuels and Demone- ackes might doe vs.

Ier. That, which thou hast spoken of, is the very best and chiefest: For, so what purpose were it for a man to vnderstand the disease, without a man did thinke to get necessary remedyes for the healing thereof, and it were to smal purpose to thinke of them without a man were sure to find them.

Tob. In very deede it would serue to none other end, but the more to torment the party grieved, and make him become more desperate.

Ier. And therefore the verye best way will be, that at our first meeting together, we travell and goe about this matter.

G5 The

# The Title and effect of the sixt Dialogue, of the Demo- acke world.



His sixt Dialogue is intituled, The coniuration of Diuelles, because in it, is set forth, whiche way to drive out Diuels whiche rule and torment the world. Wheruppon, those remedies are spoken of, which Saul sought after, that hee might bee ridde of that wicked spirite whiche tormented him , and of the remedies which Infidels, and wicked men hant after, for such diseases as come vnto them, and how men haue recourse vnto creatures, wheras in truth they should run vnto God.

Of the cause of Saul his madnes, and of the right remedy that was vsed for the same.

Of the blockish and witching spirit which God sendeth vnto vs in his iust iudgement.

For what cause, fasting and prayer are awyable, for the driving out of diuels.

How very necessary a thing the increase of faith is.

Of the true vse of fasting, and of the abuse therof.

## *The Contentes.*

thereof.

Of gluttonie & drunkennesse, cloaked vnder  
the title of the libertie of the Gospell ; and  
namely in the person of the Magistrates , and  
ministers of the church.

Of the Diuels force, whē he isto be put out  
of his lodging.

Of the victory which Iesus Christ hath ag-  
ainst him.

Of the principall and most necessary knowl-  
edge that is wāting in man, & of his vnthank-  
fulness, as well towardes God, as also vnto  
so those to whom ofduety he is bound.

## *The*

The sixte Dialogue of the  
Demonicke world, intituled, The  
Coniuration of Diuels.

Jerome, Tobie, Eustace, Theophrast.

Jerome.



You desiredst (Tobie) to understand what reme-  
dies there were to keep  
vs, not onely from be-  
comming to be Demo-  
niacks, but also to be de-  
fended from taking anye  
hurt eicher by the diuels, or by the demoni-  
acks whom the diuels possesse and rule.

Tob. Very true. And therefore I am  
here now ready to heare what fit remedies  
thou haste broughte mee for the purpose:  
For I right well knowe , that all the  
Priestes, Friers, and Charmers Coniu-  
rations , and all the Coniurers that be in  
the worlde, will litle or nothing auayle ,  
without there be some other helping hand  
then theirs.

Icr.

## Coniuring Diuels.

Ier. Why man, thou must not looke  
that the diuels and Demoniackes coniure  
one another.

Tob. Why speakest thou that?

Ier. Because, if there be any men in the  
whole world, ouer whom the diuels raigne  
and haue power, they are the people, of  
whom thou erist speakest. And therefore if  
there bee any who of right are to bee taken  
for Demoniackes, euен those kindes of  
men, of whom we heretofore spake, are to  
bee looked for amonges the men of that  
Courte. For they are suche demoniackes,  
as that they make all men els very demo-  
niackes also, what with their false doctrine,  
traditions, and by meane of that wicked  
spyrice which guideth and gouerneth them.  
For, seeing they are the guyders and Go-  
uernours of others, it cannot bee chosen,  
but that they whiche are guyded and go-  
uerned by them, must needs bee led by that  
spirit, which guideth & gouerneth their lea-  
ders and Gouernours.

Tob. I doubt that Eustace, wil not yeeld  
unto that thy opinion.

Ier. I care not whether he will yeelde  
to it or not, yet I am sure it is true that I  
haue

The sixt Dialogue, entituled  
haue sayde.

Eust. If thou wilt needes haue ic so, I  
shall haue loose time to speake against thee.  
And therefore I shalbe contented to heare,  
what Coniurers they are that thou canst  
bring foorth for thy parte, and see what  
greater vertue they haue more, then those  
whom thou hast disciphered, and so greatly  
blamed.

Ier. Nec thinketh Tobie, that Theo.  
hath shewed vnto vs a most excellent reme-  
dy against this mischiefe, whiche is so  
greatly to be feared: so that in my opinion,  
if we take it, we shall never neede anie o-  
ther.

Tob. I understand right wel, þ he hath  
sent vs backe to Iesuſ Christ, to seeke this  
meane and remedy at his hand. And surely  
for myne owne parte I would never goe a-  
ny further.

Theo. Saul very diligently sought after  
it, but because he went not to God, to whō  
he ought to haue gone, he never found that  
comfort and remedy against his disease, that  
he looked for.

Tob. What remedy was that?

Theo. His seruantes made him beleue  
that

## Coniuring Diuels.

that it was best for him to haue some cunning Musition, which could play excellently vpon an harpe. And he thought this, to be very good counsel. Wherupon, he forthwith sent to haue such an one gotten him: and at last, David was brought to him to play this parte, for hee had therein, mooste excellenc skill.

Tob. What reason had they to doe thus?

Theo. There was great likelihooode, that the seruantes which gaue Haule this counsel, as the historie witnesseth, were his phisitions, who had met together to consult of his disease. For, when anye sicknesse, or ocher inconuenience falleth vpon the wicked, they never consider, that it is the hande and rodde of the Lorde that is layde vppon them, without they bee enforced thereto, with the greate blowes of a mawle, as was layde vppon Pharaoh and the Egyprians. And therefore, where they shold looke vp vnto heauen, they stil looke groueling downe to the earth, and runne rather vnto creatures, then vnto the Creator.

And agayne, they that are aboue them, like

The counsell  
which Saules  
seruants gaue  
him.

What tyme.  
dies the wicked  
hurt after, whē  
they are disfa-  
sed.

Exod. 13.

The sixt Dialogue, entitaled

like them, neuer giue them other direction.  
Wherfore, when Saul was not well at  
ease, hee must needes sende for remedy for  
his disease. And his moste excellent re-  
medy had beene, to haue sent for some sound  
Prophete or Preacher, to haue told Saul  
of the grievous and great sinnes which he  
had committed, whereby the wicked spy-  
rit had so great power ouer him, to torment  
him as he did: For, by these and such like  
speeches, he must needes haue been broughte  
to reueance, and so haue fled to the mer-  
ties of God, whereby he might haue obtai-  
ned his fauour, and remission of his sinnes:  
for, if he had grovone to an attonement with  
God, through true and faithful repentence,  
he shoulde haue founde at Gods handes,  
that remedye that was moste necessary for  
him. For, that God, who had striken him in  
his iust iudgement, could, and also woulde,  
haue healed him in mercy. But because that  
Saul, had so long dallied w God, & perseue-  
red so long in his wicked doing, contrary to  
his owne cōscience, as þ god would not once  
bouchsafe to giue him that grace to haue re-  
course vnto him, nor suffer him haue an iā  
in his Court, & about him, to giue him that  
counsel.

Tob.

## Coniuring Deuils.

Toby. I doe not thinke this counsell,  
to be the best counsel that might haue been giuen him: howbeit, this is the verye ordinary course, which we almost all take, to runne rather vnto Phisitions, and seeke remedie at the handes of Creatures, then vnto God, the most excellenc Phisition of all.

Theo. I doe not thinke it amisse, to vse Phisitions, and all other meanes what soever that men are able to helpe withall, so that they be ordeyned of God.

But herein resteth the faulce, that wee forsake GOD, and runne vnto Creatures: But if wee runne vnto GOD, yet haue we more confidence in men, & in the creatures, and in the meanes and instrumentes, which he hath ordained, then in God þfamer and worker of all, without whome, all the instrumentes are able to doe nothing.

And therefore it is written of king Aza, that GOD tooke away his life from him, because that in his sicknesse, he trusted more vnto his Phisitions, then hee did vnto GOD. Nowe, if God punished thole, whoe vsed such remedies as hee had ordayned, when as they put their confidence

I. Chron. 16.

## The sixt Dialogue, entituled

In that, which they shoulde haue done in him,  
we ought not to meruayle, although hee  
seuerely dealeth with many, who are not  
contented to abuse the meanes which hee  
hath ordayned, but seek after other meanes,  
which hee hath forbydden, & put therin their  
whole trust.

To. They which haue recourse to the  
Deuill, and vnto Charmers, and Sorce-  
res, who are his Ministers, directe them  
selues to other Phisitions and meanes  
then GOD hath ordayned.

Theo. Neyther doe these men escape  
the heauy hande of GOD, althoough hee be  
now in coming, nor yet they which runne  
vnto Idolles, and to straunge Gods.

Toby. But I pray thee tell me, whe-  
<sup>Musick, a reme-</sup>  
<sup>dy against mad-</sup>  
<sup>nesse.</sup> ther Musickle hath any power against such  
kinde of madnesse as Saules was, or not:

For, it is to be presumed, that they which  
gaue Saule counsell, to send for a cunning  
Phisition, where of this opinion.

Theo. There are many Melancho-  
like, and franticke people, whom Musickle  
serueth as a medicine, because it reioyseth  
and tempereth mens affectiōns, and there-  
by

## coniuring Diuels.

by draweth awaie their imaginations els whether , if it be vsed as it shoule be. But Saules madnesse proceeded not onelye of a sadde and melancholike humour, eyther yet vpon anger and wrath . But the principall cause was supernaturall: And therefore , although hee founde him selfe somewhat comforted and eased, when Dauid played vpon the Harpe, yet continued hee still in his madnesse, yea insomuch that he still enforced him selfe to thrust through David,his Musition.

And therefore hee was to looke for remedie some where els . For , Saules madnesse proceeded from the curse of god. The cause of wherewith hee threatneth all such as will Sauls madnes, not obey his lawe, that hee will strike them Deut. 28. with blindnesse, furye , and madnesse : in such a sorte , as that hee will make them sencelesse,that they shall be no more able to guyde and gouerne them selues, then those blind men, that grope by þ wals at noone dayes.

The spirite of fury and bloc-kishnes.

Toby. Surely, this is an horrible and very fearefull threat.

Theo. All the rest of the Prophetes, which liued after Moses, threatned the like

The sixt Dialogue, entituled  
curse and bengeance, namely to tyrauntes,  
their Counsellors and Officers, when as  
they threatened them, that God would sende  
amongst them, a blockish, sleepy, & drunke[n]  
spirit.

To. I thinke, that foolish and wicked  
Counselfes, which greatly hurt Princes,  
their courtes, and principalities, proceede  
from such a spirite.

Theo. That is questionlesse . For,  
seeing they make no account of the counsel  
of God, which he delyuerech vnto them by  
his worde, and seruautes, they are worthy  
of such counsellors as are ledde with such a  
spirite: As the false Prophete[s] of Achab:  
who were, by þiust iudgement of God, sent  
vnto him, to deceiue him, as he had well de-  
serued. To. Thou wouldest þe thus  
conclude, that there is no suffycient Phisi-  
tion, to deliuier or ridde men of such incon-  
ueniences , saue the most excellent Phisi-  
tion of al.

Theo. Our sauour Iesus Christ, peeling  
ding a reason, why his Disciples were not  
able to heale the Lunaticque , tolde them,  
that that sort of Deuilles could not bee cast  
out, but by fasting and prayer.

To.

Isaiah.19.

Oseah.4.5.

John.6.12

I.Kings,22.

Mat.17.

Fasting & prayer  
requisite for the  
casting out of  
Deuiles.

Toby. Why sayd he so?

Theo. He him self declared that suffi-  
ciently enough, when as he as wel rebuked  
his Disciples, as also the father of the Lu-  
naticque, for their incredulicie, giuing them  
therby to vnderstand, that, þ was the cause,  
why his Disciples were not able to cast out  
þ Devil, albeit they had vsed al the skil and  
cunning they had. Wherefore, seeing it  
was for want of faych, it was requisite, that  
their faich should be encreased. And this  
could not be had, but by the grace of God.  
For, faych is the gift of GOD: And ther-  
fore, as we cannot haue it without him, no  
more also can it bee encreased but by him a-  
lone. And therefore, Jesus Christ exhorteda  
his Disciples, to pray that it might bee en-  
creased in them. Wherefore, sith it is so, we  
must addresse vs vnto GOD, by hearty  
and faychfull prayer. And prayer can in  
no wise please him, without it come from  
the soule and heart.

Encrease of  
faych necessary.

Eph. 2.  
John. 6.

And because that abstinence or fasting,  
greatlye auayleth the soule or minde, for so  
much as being lesse pressed by the body, it  
is better disposed towardes God: therfore  
the seruauntes of GOD, haue commonly

The right use of  
fasting.

The sixt Dialogue entituled

ioyned abstynence and fasting wich their  
prayers, when as they would addresse them  
selues vnto his Maiestie , for any things  
of great importaunce, and be more seruent  
in prayer, according as the necessarie of the  
cause requyred. And therefore , Iesus  
Christe meaning to let his Disciples vn-  
derstande, that they had great neede to pray  
vnto GOD, for the encrease of their faith,  
and that fasting, greatly auayled vnto pray-  
er,because it was of great effycacie:he ioy-  
ned fasting wich prayer , when as he spake  
of fayth that was to be required,for the ca-  
sting out of this kinde of wicked, and most  
cruell Deuils.

Toby. I doe not much meruaile,that  
there are this day so fe w Coniurers,which  
are able to cast out of the worlde those De-  
uilles, of whome wee haue heretofore so  
much spoken. For, there are but a few men,  
very earnest in prayer . And as for fastinge,  
the number is lesse , especially among este  
you, who so greatly glori of the Reforma-  
tion of the Gospell: For,you are not com-  
mented your selues not to fast:but,which is  
The abuse offa- worse, you scorne them that fast, and doon-  
ting condencd. denme them for superstitious people, and  
hypocrisies

## Coniuring Deuils.

Hypocrites.

Theo. I know right well, that thou takest great pleasure to be mery with vs, or els thou speakest of our doctrine according as thou haste hearde our aduersaries talke, who can never speake well of it, and yet never eyther heard or yet vnderstood it: or, if euer they heard it and vnderstoode it, they speake ill of it against their own consciences. For, who euer heard vs more condemn fasting and abstynence, then true pater, and all other good workes, which God alloweth and lyketh of.

Toby. Wherfore then fast you not in Lent, the four Ember dayes, the Vigesiles, and other fasting dayes, commanded by þ Church. Theo. If we condemne þ superstitious and importable abuses, which the Papistes vse in their fastes, wee doe not for all that condemne the true fasters, that are according to the worde of GOD, and according to the right rule of the auncient fathers and true seruautes of God: But contrariwise, wee greatly desire, to haue the right vse of those fastes, to bee broughte into the Church. For, there is great differēce between correcting the abuses, & the

The sixt Dialogue, entituled

abolysing of good things which men haue  
abused. And as for the common fastes, there  
are no preachers which more commēd thē,  
nor who more grieuously reproue and con-  
demne gluttony, drunkenesse, and al dis-  
soluenesse, or losenesse of life , as well for  
eating and drinking, as also for all other  
thinges , then the true Ministers of the  
Gospell, reproue and condemne them.

Toby. I doe verely thinke , that that  
which thou sayest is true, but I finde fewe  
which follow that doctrine . For, I see  
manye of your side, whoe are no better re-

Gluttony and formed, without , where peraduenture they  
drunkennes, clo- might at the least haue fasted sometimes,  
ked vnder the ti- ile of the liberty so long as they held our lawe : who nowe,  
of the Gospell. not onely neuer fast , but commonly surfe  
both in eating and drinking, as if they had  
receyued the Gospell for none other pur-  
pose , but to surfette at pleasure , and  
make a scorne at all abstynence and so-  
brietie.

Theo. I must needes confessē , that  
there are ouer many such. And I will con-  
fessē more unto thee then that. For, if this  
mischiefe, whereof thou speakest, were but  
in some of the meaner sorte , it were  
lesse

coniuring Diuels.

Iesse to bee lamented . But the greatest mischiefe of all the rest is this , that there are a great number of ministers and magistrates, who are more licentiously giuen to this kinde of vice of crowling and bowling, then those men, whom they ought to correct for such offences. For these are the speciall men, whome a man shall ordinarily finde in the Tauerne and Tipling houses, as if their chiefest occupation were to trowle and bowle , & prouoke others to all loosenes.

Tob. I haue hearde it oftentimes spoken, þ there are many of the chiefest of your officers amongst you, who take great pleasure to giue the ministers, which will play the good fellowes alittle, they lading (as wee say) . And these officers thinke, that they haue made a great conquest, when as they haue a minister drunke, as it too osten falleth out. And I doubt not, but that Ierome hath hearde as great newes of this as I .

Theo. I knowe more of this, then I gladly woulde, & I canot heare it spoken of, but to their great shame which doe , and continue such villanies. But it is easily

The sixt Dialogue, entituled

to bee seene, what maner of men these ministers and officers are, who thus honestly behauie them selues, thou maist right well say, That Rowland and Oliver are well met. For, because these officers, are men of wicked life and conuersation, and feare that the Ministers woulde repprone them of their sinnes: They are the gladdest men in the worlde, when they can get in their Ministers to holle with them, to the end there, by to brydle them, that they shoulde not be ouer greeuous in accusing and reprehending of them. For, when these Ministers or rather minstrels, haue well met they whystle, they, ouer whom they are Pastors, doe assure themselues theru, that they wyl not be too eager vpon them. And againe, these cup whisteling minstrels, haue no regard, to much crying out, because they fear that some man woulde accuse them, if they should displease those who were witnessess of their trolling and bolling, & the rest of their vices whereunto they are subiect.

Tob. If the case thus standeth, I dare assure thee, that you haue very venerable Apostolles, to cast out all the Diuels by fasting and prayer, which at this present so

## Coniuring Diuels.

greatly trouble the wold. And if there were no Diuels at all in the whole wold, these good fellowes, in stede of casting of them out, woulde bring them in. Wherefore, I doe not much maruel, although the Diuels haue so great power of these dyukards and gluttons of all sortes and estates, and namely, ouer those ministers & magistrates who ryse early in the morning, not to go to a Sermon, but to the Tauerne and there drinke a ducant, what saiest thou to it Theo-phaste?

Theo. This I say vnto it, that þ land, and common weale is accursed, which hath gluttonous & drunke magistrates & pastors, & rise vp in the morning to folow drunkennesse vntyl they are hoat with wine. And therefore, seeing that all vices reigne in the wo:ld, & more amongst them, which should correct and punish thē, then amongst any of the rest, it is no maruell, though there be so many diuels & Demoniacs euery where, as are. But such as feare þ Lord, haue a very good recourse. In very deed, it will bee a hard matter to make those diuels departe fro thē, but yet they shal, wil they, nyl they, be displaced, because Christ laieth his hand on them, as

Eccle. 10.  
Isaiah. 5.

what deuises  
and meanes th  
Diuels hath wh  
he is to be displa  
ced.

Mat. 17.  
Mark. 6.  
Luke. 9.

## The sixt Dialogue, entituled

as hee did vpon the miserable Lunatike. For, when Jesus Christe was in place, it was so farre of that the wicked spirite woulde departe from this poore childe, as that hee became more madde in him. And so likewise, when these Diuels, and demoniackes that they possesse which are nowe in the worlde, feele the Gospel come neare them, and beginne to heare the voyce thereof, they are euen as madde, as if a man shoulde sounde out the Trumpet, to assaule them, and giue them the alarme. And, as the Diuell went not out of the Lunatike, vntil suche time as he had first tryed all his forces against Jesus Christe : No more wyll hee be displaced of these Roomes, which he hath gotten possession of, without stronge and mightie combates. And al the while that the Diuell so furiously resisted Jesus Christ, the diuel a great deale more tormentid the poore Lunatike, then euer hee dyd before, Insomuche, that hee lay before Jesus Christe, as if hee had been dead.

Tob. Hee dyd that, to vexe the poore father, of that so very a miserable childe, and because hee had so little faith, his incredulitie was the reason, why this childe was no sooner

## Coniuring Diuels.

sooner healed. For it seemed, that the presence of Jesus Christ, did hym more hurt then good.

Theo. It might seeime that Jesus Christe came thyther, to giue the Diuell greater power, to the end hee might finish that wolke which hee so long before trauelled about, which was, to kill this pooze miserable childe. For, every man thought the childe to bee dead, when the Diuell lefft him. Howbeit, it fell out cleane contrary. For, when it was thought, that hee was starke dead, hee was quicke and cleane deliuered of the Diuell, and made through whole.

Victorie against  
the diuell, after  
he had been dri-  
uen, to his last  
shifts.

Nowe, wee see that the like of this falleth out dayly, we see how the Diuel troubleth and tormenteth the worlde, especially in those places, out of which hee knoweth he shall be cast. For, he then falleth into such a rage, as that a man woulde thinke that the Gospell, by which meane Jesus Christe will cast hym out, had set open all the gates of hell, to let out all the Legions of Diuels that were in it. For, then hee fretteth and sumeth, and maketh as manie as he hath power auer, to fret and sume.

Lo

The sixt Dialogue, entituled

To be shorc, he so terrifich y' whole worl'd,  
yea, the valiancest and most constant, as that  
a man would think it shold be utterly con-  
sumed and come to naught. But euēn  
then, when we thinke it shoulde bee cleane  
wasted and destroyed, our Sauour Jesus  
Christe, sheweth himselfe to be farre stron-  
ger then he. And therefore, wee must not  
stande in a maze when we see the troubles  
and persecutions, which the Diuell and his  
retinue styrre vp in the world, when as they  
feele Jesus Christe come neare them, to  
cast them out through the power of his gos-  
pell. We haue none other thing to doe  
but to remaine stedfast and constant, and do  
that duetie that appertaineth vnto every of  
vs: and so leauē the charge of all the rest of  
y' things vnto our Lord Jesus Christe, whs  
will never forsake vs, nor yet suffer the di-  
uell to reigne amongst vs.

Tob. I tell you, it is most necessarie  
that hee shoulde put to his helping hande.  
For there is none els to withstand the Di-  
uelle's power, nor yet stay and came suchē  
an enemie, whome, neuer man was able to  
vanquish, but he alone. For, so far foorth

as

## coniuring Diuels.

as I am able to understand by the talk that  
wee haue had together, we are not only in  
worse estate, and more intractable and ra-  
gyng then bruite beastes, but also then the  
very Demoniackes. Whereupon, I can  
not sufficiently enough maruaile at our na-  
ture. For, we are of that nature and condi-  
tion, that wee can skill to do any thing, but  
that which should be for our benefite, & most  
necessary for vs. For, there is neither Arte,  
Science, practise, nor yet occupation what-  
soeuer, which we haue not devised, and can  
doe it, and teach others also, sauing the  
art to liue well, which wee bragge to teache  
to euery one, and yet are not able to teache  
our selues, but muche lesse able to practise  
it. For, there is almost, no beast so sa-  
usage, cruell, furious, or villanous howeso-  
ever, but that man by Arte, is able to  
vanquishe, tame, and master, and make  
familiar and gentle : But it is a won-  
der to see that hee is not able to fynde  
out any Arte, Science, Practise, nor ro<sup>t</sup> of all thing  
weapons, to vanquishe, tame, and master but of himselfe  
 hym selfe, and to ouercome and subdue  
his owne affections.

Man can doe a.  
nie thing, saue  
that which he  
onghe chieflies  
to doe.

Man a conque  
t of all thing  
but of himselfe

Hoyles

The sixt Dialogue, entituled

Horses and Moyles are with much a doe brought to it : But yet hath man founde the meane to handle them, and make them doe him service, in a shor tyme. Bulles and Oren are myghtie and strong : and yet man teacheth them to beare the yooke, and draw in the Cart. The Elephants likewise are most terrible : and yet man maketh them beare as great a burden as he lusteth. Woules and Beares, are very cruell : and yet man maketh them tractable . Lions are very fierce, proude, cruell, and terrible: and yet man maketh them humble themselues, and obey him. Contrariwise, I see too ofte[n] that the husbande is not able to maister his wife, nor the wife, her husband, that they might liue quietly together : altho[ugh] shee be fleshe of his flesh, and bone of his bones, and liue long time togeather, both in one house, and eate their meate together, both at one Table, and lye both in one bed, and whiche is more, are one body, and one blood. If man then cannot liue with himself, with his owne fleshe, and his owne blood, with whome will hee liue ? If hee cannot loue his wife, whom God hath made of his owne substance, and hath giuen her unto him, for his

There is disa-  
greement be-  
tweene the hus-  
band and the  
wife.

Gen. 2,3.

Ephe. 5.

Gen. 1,2.

## coniuring Diuels.

his aide and comfort, whom will hee loue? Likewise, if the wife cannot humble herselfe and fit her selfe, to agree with her husband, Eph. 5. whome God hath giuen her, to be her head, and framed her out of his body, with whom will shee agree, and who shall bee able to abyde her? There is great contrarietie betwixt dogges and Cats, yea such a naturall hatred, as is not almost to bee reconciled. And so likewise, betweene Wolues and Sheepe: Lions and Oren: And yet if they had been brought vp together from their youch, their bringing vp and company keeping, which they had had together, woulde worke some power and efficacie to dispoile them something of their nature, & so ioyne themselues in vnicie together: Although they bee beastes of sundrie kindes, and merruellously differing, and contrary one to another. What sayest thou to this Ierome?

Ierom. *Mee chinketh, ic fareth with men, as ic fareth with flyes and swallows;* A similitude of unthankful men. who are alwayes lodged amongst men, and lye in theyr houses, and yet for all that, a man is not able to master them: for, the

**A Swallow,**

The sixt dialogue, entituled

swallowe buildech her nest in his house,  
and layeth her egges there, and hatcheth vp  
her young ones. Man, bestoweth house  
roome on her, & they both sleepe vnder one  
rouse, and yet there is no familiaritie be-  
twene them, neither yet liue they one with  
another. And in the end the Swallowe  
leaueth nothing els to the good man of the  
house for his house rente, but her stale  
dounge, after shee hath continued there a  
great while, and broken him of manie a  
sleepe with her chattering and chirping.

Tully in his 4.  
Tooke to heren.  
Gre  
tw  
bai  
wi  
Ge  
Ep  
Ge

Pythagoras  
Creede.

Plutarch.

And therfore Tully rightely compared Swal-  
lowes to false and vnfaithful friendes. For,  
as the Swallowes make them readie to  
come in the Spring, and then depart when  
cold weacher commeth in: Euen so wyll  
false friendes stande by vs so long as the  
weather is faire and cleare, but when they  
see the winter of mishap come vppon vs,  
they flie away from vs every chone. And  
therefore it was not amisse said of Pytha-  
goras, to forbide men of receiuing the swal-  
lowe vnder their rouse.

Tob. What meant Pythagoras by  
that.

Theo. His meaning was, that it is not  
good

## coniuring Diuels.

good to be familiarly acquainted w<sup>t</sup> Gang-  
lers, slauderers, and unthankfull persons. Quest. II. 8.  
who are rightly represented by the Swal-  
lowe. For, a man shall neuer get any  
good by them, but sorrowe, griefe, hurt, and  
dishonour. And is not the flie likewise? I  
pray you, alwayes in the kitchin: The first  
at the Table, the first in the dishe, and ca-  
stech all the meaces wee eate of. Yea, they  
will doe it, although we were Emperours  
and Ringes, and more then this to: They  
take assayle oftentimes before the cooke.

Ier. But what fauour find we by them  
for all the benefites which they dayly haue  
at our hands, in our houses. What wage &  
reward haue we of them?

Tob. This wee haue, they greue and be-  
ray with their durt, whatsoeuer faire and  
beautifull thing that is within the house.

Ier. And more then that, for they en-  
gender vermin and corruption, neuer cea-  
sing to importune, sting, and bite vs, euē til  
the blood follow withal, and are neuer con-  
tent with all the benefits þ we bestow on  
the, wþout they also suck & drinke our blood.

Tob. These fypes are farre more  
dangerous then man, and a great deale

The sixt dialogue, entituled

The great vn.  
hankfulesse of  
ome chldren,  
owardes their  
arents.

I  
g  
r  
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C  
E

Landleapers.

more unchankefull. I see fachers and mothers also dayly, that cannot agree with their chldren, but after, that those fachers and mothers haue wasted the odours, and fumes of the odours, which are continually about their chldren, and vandeled them, and haue been greeued and vexed, and had many a foule hand with them in the bringing of them vp: so soone as these chldren haue bin growne vp to ryte yeeres, they would not once acknowledge eicher facher or mother: They would neither see them, nor beare with them: but drive them oftentimes, out of the house: or els theyr parentes were inforged to drive them out, by reason of their rebellion and wicked dealing. I never saw any such unchankfulesse, nor craultie betweene Dogs and Cats, Woles and Lymmers, Lions and Lions whelpes. I haue seene these Landleapers, who haue lead all the countries ouer, Lions, Beares, Apes, Asses, Horses, and many other sortes of beasts, and ruled them as they listed. For, they would make them do whatsoeuer they pleased, and commanded them. They haue made them daunce, leape, lye styll, stand vp, couch on the ground, make curtesie, march with

## coniuring Diuels.

March with a pyke, and winde a slate. To  
hee shoxe, I am not able to tell you in a  
longtime, howe many sundrie chinges they  
haue caught them, and made them doe. For,  
they caught them to doe all things. What  
is the cause then, why man is so well able to  
instruct the most vnteachable bruite beastes,  
and doe learne of him, and yet hee himselfe,  
not able to teach himselfe, nor yet learne of  
himselfe that, that is necessary for hym to  
learne, and without che which, he is in deed  
no man:

Jerom. No, not the wife of her hus-  
bande, nor the childe of the father.

Toby. What is the cause then, why  
doe these Landleapers take so great paine,  
to teach beastes, after this sort?

Jerom. It is to none other ende, but  
to make men spoyse, and thereby, get mo-  
ney of them, that they myght liue the easie-  
lier.

Tob. Now, what greater pleasure can  
any man haue, then to see his children well  
instruced: Is there any Ape more plea-  
sant: with whom may they haue any better  
pastime: And what greater commodity can  
any Landleaper draw out of beastes, which

The sixt dialogue, entituled

he so teacheth, then the father frō his sonne,  
the husband, from his wife, or the brother,  
from his brother, or one neighbour from an  
other, if they could as wel learne of them,  
as the beasts learne of the Landleapers.

  
**The Hippope-  
same.**

Jerom. This is most certayne, a man  
shall finde a great many moe children, like  
the Hippopotame, then the Storke.

Toby. What manner of beast is that  
Hippopotame?

Jerom. It is a beast that is bred chieflie  
in Egypt, in the river of Nile, & yone half  
of hym is like an horse, and the other halfe  
like a fish. And therefore, he beareth this  
name, that is to say, a river horse.

Tob. What is thy meaning by naming  
of this beast?

**Plutar. Booke.** Ierom. I will tell thee, They that  
haue written the histories of the natures of  
beastes, haue set downe the nature of this  
beastes bred on land, to bee so peruerse and cruell, as that  
the land, be wiser so soone as hee is come to any ryple yeres,  
then they which are bred in the water.  
being therto brought by y endeavour of his  
parents, that hee will kill his fater, and  
afterwarde haue to doe with his mother.  
And howe many children, thynkest thou  
Shall wee finde at this day, who are  
not

coniuring Divels.

not grieued, that fathers & mothers live so long, and thinke of nothing els, but to see the end of them:

Toby. And how many thinkest thou there are of such childre, who bring their parentes to the graue, with very sorrowe and pensiuenes, to see their butowardnes.

Ierom. Alas, if man sheweth him selfe to be such a one, to those who haue begotten him, and brought him vp, what good shall other men hope for at his handes.

Toby. But tell mee also, I beseech thee, what thou meanest by speaking of the Storkes:

Ierom. I put in them, beecause they are of a cleane contrary nature. For, if wee The Storke, shal giue credic unto natural Philosophers, Plin. in his bothe Greeks and Latines, & to their Pro. Booke, cha. 2 uerbs, they bring vp & comfort their dains Antipelar. in their old age, & by that meanes, shew the gosis. selues thankful vnto them, for their bring. ing vp of the, when they were young. How sayest thou Theophrast, is it not so:

Theo. In very deede the Hebrewes, giue this fowle, which here, in our lāguage, we call a stork, & giuech her in þ Hebrew tōgue a name, which signifieth, mercy & curtesie.

The sixt dialogue, entituled

And therefore , there is great lykelyhood,  
that this name was giuen unto her , vpon  
the reason which thou haste yeelded. And  
therefore , Basill the great exhorteth all  
Christians , to followe the examples of the  
Storke.

Jerom. And Suydas also testifieth,  
that hereupon , an Embleame and devise  
was made : In which, ther e was a kinglye  
scepter, layd vpon an Hippopocame, & there-  
vpon iewbed certaine Storkes.

To. What was the meaning here-  
of:

Jerom. The meaning was this, That  
Kings and Princes should by their power  
and authoritie, supprese all unthankefull,  
wicked, and tyrannous personnes , that  
would not yeelde their obedience, to those,  
to whom, in duetie and conscience they are  
bound, but yeelde ill for good, both to they  
parentes, countrey, and Church, whoe had  
begotten them, and brought them vp. And  
contrariwise, they that should sustaine, and  
maintaine, al such as were Debonaire, and  
acknowledged the good turnes , which  
they had receyued, and had discharged them  
selues of all such dueties , as of right they  
ought.

Basill.  
Suydas.

An Embleame  
md devise for  
Princes.

P.Crinit.de  
pon.disc.lib.4  
(2.13.)

## Coniuring Deuils.

dought.

Theo. And for that cause also, saith Ambrose saith, that amongst the Romaines, the Stork was taken to be an example of all pietie and debonairtie.

Toby. This devise, wherof thou speakest, Jerome thinketh it, not too much amisse. What saiest thou to it Theophraste?

Theo. I will tell thee mine opinion. Man's unthankfulness towards I doe consider thus with my selfe, howe it fulnes towards should be possible, that one man shoulde be God. faychfull to an other, when as man, is so trayterous, so vnfaychfull, and altogether so unthankful, towardes God his Creator who is both his Father, and souereine lieg Lord and Prince. For, howe can hee obey a mortall man, who is a Rebell to the immortall GOD, who hath both our lyfe Isaiah. 40.4. and death in his hand, and is the same God, Acts. 17. by whome we are, liue, and dye. And therfore, is not this a most horryble thing, that man, who is but a worme of the earth, and no man in dede, in respecte, and scarce able to crawle vpon the ground, should be so unthankfull and rebellious? For, were it not for the hope of eternall lyfe, wee might

The sixe Dialogue, intituled

right well say, that he were the most myse-  
rable of all the creatures in the world. And  
yet he dareth him selfe alone, boldly resiste  
all order of nature, and refuse to doe his due-  
tie, wherunto al the rest of the creatures are  
most obedient. He boldly dareth lift vp him  
selfe, against the Author, and Gouernour  
of all things, who made him of the flyme of  
the earth, and in a moment is able again to  
dissolute him. I cannot inough meruayle,  
when as I consider of this great pryde and  
arrogancy of man, how he alone dareth re-  
siste his God, whome, all the rest of his cre-  
atures, the heauens, the earth, the sea, the  
starres and planets, al the elements, beasts,  
Angels, and Devils obey.

Toby. Surely, for mine owne parte,  
I woonder at it, euен as much as thou  
doest.

Theo. But thou wouldest a great deale  
more woonder, if thou diddest more nar-  
rowly consider, of the infirmitie and myse-  
rie of man, wherewith hee is concinuallye  
enuyzoned, and as it were almoste quite  
and cleane swallowed vp, sithence the time  
of his conception, and what his nature and  
frame is. And therefore, seeing we are  
entred

## Coniuring Deuils.

entered into this talke, me thinketh, that this consideration, and contemplation wil not be amisse, for vs to debate on. For the which cause, I am of the opinion, that wee might handle this poynt somewhat moxe at large, if you will agree vnto me herein. Howbeit, I feare nochtung but that we should be ouer-long, because there are in this behalfe many good thinges, and worthy dilygent consideration.

Ierom. I beleue there is none here, but would be right gladde of it. For, it is a matter worth the handling. But to the ende we might all profit the moxe, I take it, that our best way were, for the present, to talk of some other matter between, & recreate our selues a little in this faire Garden. For, when our mindes are alwayes occupied about one thing, it groweth yokesome vnto vs at last, although it were never so pleasaunt or profitable. Againe, we cannot so well carry away all, when our mindes are surcharged with ouer great a multitude of matters, and besides, when wee haue no delight in that that we heare.

Eust. Without doubt, there is nochtung more certaine.

To

The sixt Dialogue, intituled

To. I know not my maysters , whether you be weary or no: But for mine own part, I am weary of hearing of good talke, when I shall tarry all day and all night about it.

Theo. And, I doe thinke, that there is none of vs weary in this good company: But because we may be the fresher, and followe the matter more cheerely , I am contented to agree to Ierome . And therefore , I thinke it moste expedient, that we walke a little here in this garden, and looke vpon the goodly flowers, which God hath created for our vse: to the end, that in beholding of them, we may the better alwayes learn, to acknowledge his great power, wisdom, boantie, and that therby, we may haue the better occasion to prayse him , and yeelde him our humble and hearty thankes : And then wee maye after enter againe into our matter. And where wee haue heretofore spoken in generall, of the disorder and confusenesse of the world , and of the daunger wherein it standeth, wee will also speake somewhat more,in perticular of man, who is the cause of all the disorder , and great mischieves, that at this present reigne in the world.

To.

Coniuring Devils.

Tob. Seeing you are all of this opinion, I promise you, I for my parte, wyl not be against it. Let vs rise therefore, and get vs hence.

FINIS.

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